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ABSTRACT

Problem issues in sports, physical education, and recreation are discussed from within the context of education, culture, and society, and as influenced by the authors' personal values. The topics which are discussed include: the specific social forces that influence the direction of society and thus of sport and physical education: the application of philosphy to fitness, sport, physical recreation and athletics: redefinitions of amateur, semi-professional, and professional sports and their relationships to education, community agencies and society: and the investigation of instrinsic and extrinsic values from Olympic competition. Also defined and analyzed are the relationships of active participation in exercise, dance, and physical recreation to life enrichment: the concept of progress in the field, and: the forecasting of the future based on the profession's past. The role of women in athletics and the changing relationship between Eastern and Western programs of physical education are also considered. (Author)

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ISSUES IN NORTH AMERICAN SPORT AND PHYSICAL EDUCATION

Earle Zeigler

Professor of Physical Education • The University of Western Ontario

AMERICAN ALLIANCE FOR HEALTH, PHYSICAL EDUCATION, AND RECREATION

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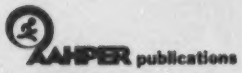

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Foreword

We dance round in a ring and suppose,
But the Secret sits in the middle and knows.
Robert Frost

A reader should "suppose" that any publication on the results and conclusions of research in "a ring" of academic specializations around sport and physical education will fulfill a dual purpose. The content will contribute significant knowledge to one of the specialized links in the circular discipline around sport and physical education and it will also relate that knowledge to an issue which "sits in the middle" of the field. Earle F. Zeigler is a scholarly writer who fulfills that dual purpose uniquely and with distinction.

The research techniques which Dr. Zeigler uses are from philosophy, history and administration. His studies are designed to reveal, analyze and draw conclusions on significant central problems in sport and physical education. He views problems from within the context of education and culture and as influenced by personal and societal values. Some problem issues with which Dr. Zeigler deals in this book include: the specific social forces which influence the direction of society and therefore of sport and physical education; the diverse philosophies of fitness, sport, physical recreation and athletics; redefinitions of amateur, semi-professional and professional sports and their relationships to education, community agencies and society; and the investigation of intrinsic and extrinsic values from Olympic competition. Dr. Zeigler also defines and analyzes the relationship of active participation in exercise, dance and physical recreation to life enrichment; the concept of progress in the field; the forecasting of the future based upon the profession's past; and much more.

The personal attributes which affect Earle Zeigler's scholarly work are a sensitive inquiring mind, human compassion, an optimistic outlook, a solid formal education in the liberal arts and sciences, a zest for productive professional work, rich experiences as a coach and physical

educator, and successful leadership as an administrator. He has had years of experience in teaching and guiding graduate students in physical education who have become successful specialists in history, philosophy and administration.

You will become directly involved with Dr. Zeigler as he challenges and guides you in this book. "Man is a problem solving organism in process of evolution on earth," Dr. Zeigler assents, and "Hold to the ultimate achievements of human progress." You must work out your own ideal of sport and physical education. To do so it is essential to examine "your philosophic foundations as they relate to the values and norms of North American society." The ideas and beliefs you express should be identical with your practices. "Sport and physical activity under highly professional leadership can be a powerful social force." You can count in the shaping of that force.

Reading this book will give you renewed zest for sport and physical education as an academic discipline and for its professional practice. You will feel closely associated with this leader and Alliance Scholar Lecturer who wants you to care for the field of sport and physical education as much as he does.

LAURA J. HUELSTER
Professor Emerita of Physical Education,
University of Illinois, Urbana-Champaign
Past-Chairperson of Physical Education
Division, American Association of Health,
Physical Education and Recreation

Preface

This volume presents selected papers prepared and delivered from 1973 to 1977. These presentations were made largely in North America and cover a number of the vital issues or problems confronting the field of physical education and sport in the 1970s.

Part I includes papers discussing the role of sport and physical activity in the so-called good life, a model for the optimum development of sport, an analysis of some of the implications of existentialism for physical education and sport, and the development of university centers for the promotion of the history, philosophy and international aspects of the field.

The three papers in Part II relate to the development of management theory and practice in physical education and sport. They discuss the need for theoretical approaches to administrative action; analyze the present status and possible future orientation of intramural sport; and finally present the advantages of a totally unified organizational structure for physical education and sport in a university setting.

Because of the opportunity to work in Canada in both the 1950s and the 1970s, I turned next to some of the issues or problems faced by Canadians in physical education and sport. Part III begins with the consideration of an evolving Canadian tradition that is rapidly placing Canada in the forefront of the "new world" of physical education and sport. This is followed by a discussion of Canada at the crossroads in international sport, still seeking to involve a greater number of Canadian citizens in healthful physical recreation at home. The remaining two papers cover a preliminary analysis of expressed values within the Olympic experience by a stratified population and the results of a survey of programs of health, physical education, recreation and competitive sport in the community colleges of Ontario.

In Part IV attention is shifted to the United States, and a plea is made to put "soul" in sport and physical education. This is followed by a comprehensive analysis in historical perspective of the contrasting philosophies of professional preparation for physical education in the United States. Another chapter deals with the phenomenon of competitive sport at the university level in the United States and spells out a definition in which a concept of individual freedom can be carried out for athletes in competitive sport situations.

Part V includes three papers that employ methodological techniques called conceptual and language analysis by some colleagues. The first is an analysis of the claim that physical education has become a "family resemblance" term, including our present use of the term "physical education" in six different but overlapping ways. The second selection might be called ordinary language analysis in which the Austinian technique of analyzing ordinary language is applied to the terms typically employed in the professional preparation of coaches and teachers. The final chapter in this section is a type of conceptual analysis in which the concepts of 'work' and 'play' are analyzed in relationship to the current scene in sport and/or athletics in North America.

With the onset of a disciplinary emphasis in physical education and sport in the early 1960s, social forces caused the field to become concerned with the social science and humanities aspects of its endeavors. The first of two chapters is concerned with a viewpoint from history and philosophy, followed by a reaction from the standpoint of the teacher-coach. The second chapter represents an attempt to provide supporting evidence from the behavioral sciences for the work of the physical education profession. Although quite a few people in our field pay lip service to the importance of behavioral science investigation within physical

education, very few have done anything tangible to improve the present situation.

The final section of the book, Part VII, is prospective in the sense that all four chapters look to the future and urge careful planning in the present so that people may bring about a better tomorrow. The first selection asks the question, "Should 'East Meet West' in Physical Education Philosophy?" The response is affirmative, but such a meeting should be carried out very carefully because of possible pitfalls. The second paper inquires as to how ecological man and woman should relate to sport and physical education, and what responsibilities the ecological crisis has placed upon us as professional educators. The following chapter discusses the enigmatic statement "the future as history in sport and physical education." Heilbroner's concept of 'the future as history' is presented, and it is argued that sport and physical activity under highly professional leadership can be a powerful social force for the good. The final chapter offers a plan of action which consists of an orderly progression of stages whereby the individual and his/her colleagues can plan for the years ahead. The hope is that such plans will be carried out carefully and thoughtfully, and the profession of physical education and sport will develop soundly while making the truly significant contribution of which it is capable.

Before concluding this preface, I would like to reminisce just a bit. Shortly I will be completing my fourth decade in physical education and sport, and I hope to be around for a fifth one—and conceivably a sixth—before concluding my work. Although we are still fighting for acceptance and recognition, this is an exciting and rewarding field. It is interesting to note how certain professional objectives have loomed larger on my personal horizon with each passing decade. Simply because of the nature of our field's development, I have had the opportunity to be involved professionally in many different ways. Then, too, I wish I had understood the theory and practice of human motor performance in sport, dance and exercise much more thoroughly when I myself was taking part in football, swimming, wrestling and track and field. We are making strides here, but there is still a long way to go. This body-of-knowledge question is undoubtedly the missing link at present in our professional quest. We simply do not seem imbued with the necessity to arrange our disciplinary efforts into ordered generalizations and then provide the necessary mechanism whereby prospective practitioners have the opportunities—and presumably the motivation as well—to master the knowledge and skills necessary to carry out their duties at a high professional level.

This volume represents an effort to present members of the profession with a series of statements about many of the timely issues and problems of the day. I am truly grateful to my professional colleagues for the honor of being named Alliance Scholar of the Year for 1978, an award which I accept thankfully on behalf of all those who are working for our field's betterment through scholarly endeavor in the social science and humanities aspect of the profession. I also want to thank most sincerely all those people from whom I have learned (albeit not as well or as much as I would have wished). To Dr. George Anderson and the headquarters staff—and especially to those who have assisted with this book's production (William Cooper, Constance Lacey and Louise Sindler)—I express gratitude for their dedication on our behalf over the years. Finally, I say thank you most sincerely to my wife, Bert, who puts up with me, who has an intellectual life and social concerns of her own, and who edits just about all of my writing.

Out profession with its disciplinary components is uniquely different from any other subject matter in the curriculum. It affects an aspect of a person's life untouched by any other field. We neglect our bodies and movement at our own peril. We help people of all ages to move efficiently and with purpose in such activities as sport, dance, play and exercise. We have a lofty purpose indeed, and we must learn to practice our profession more effectively and with greater dedication in the years ahead.

EARLE F. ZEIGLER
January 1978

Part I

Physical Education and Sport Philosophy

Chapter 1

Sport and Physical Activity's Role in the Behavioral Science Image of Man and Woman

Nicholas Murray Butler, former president of Columbia University, once said: "There are three kinds of people in the world: the few who make things happen; a much larger group who watch things happen; and the vast majority who don't even know that anything is going on!" But the vast majority of people do know that change is taking place; what they don't understand is that the *rate* of change is accelerating. This lack of understanding is causing consternation among educated people who are pondering the implications of change for themselves and their society.

There is no doubt that a certain amount of future shock has affected all of us, and in many instances it has caused people to seek the dubious security of a return to the good old days. For example, a recent article in *Time* inquired as to when the best of times was—1821? 1961? 1978? Fortunately, the conclusion reached was not definitive in the sense that the reader was urged to seek a return to the past. While granting that "the question does involve large-scale subjectivity," the article concluded that "the matter with our times is not so much a question of impossibilities but of complexities that can be faced only if public trust and will

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This chapter is adapted from a paper presented at the "Vivre son corps" Symposium, University of Ottawa, Mar. 2, 1977. The paper appeared originally in *Physical Education: A View Toward the Future*, Raymond Welsh, editor, published by C. V. Mosby Company, St. Louis, 1977.

are restored" (Griffith 1975, p. 51). Such a recommendation is actually nothing more or less than positive meliorism, a position that affirms that society has an innate tendency to improve and that people should strive consciously to bring about that improvement. This makes much more sense than subscribing to either blind optimism or debilitating pessimism.

Historical Overview of the Nature of Man

There have been a number of attempts to define the nature of man and woman on a rough historical time scale. Van Cleve Morris presented a fivefold chronological series of definitions including analyses as a rational animal, a spiritual being, a receptacle of knowledge, a mind that can be trained by exercise, and a problem-solving organism (1956). Within such a sequential pattern, the task of physical education could be to help this problem-solving organism move efficiently and with purpose in sport, dance, play and exercise. Of course, such experience would occur within the context of their socialization in an evolving world (Zeigler 1975, p. 405).

In the mid-1960s, Berelson and Steiner traced six images of man and woman throughout recorded history, but more from the standpoint of behavioral science than from Morris' philosophically oriented definitions. The first of these images was the so-called *philosophical image* (1964, pp. 662–667) in which ancient man and woman distinguished virtues through reason. This was followed by the *Christian image* which concerned the concept of original sin and the possibility of redemption through the transfiguring love of God for those who controlled their sinful impulses. The third delineation was the *political image* during the Renaissance when man and woman, through power and will, managed to take greater control of the social environment. In the process sufficient energy was liberated to bring about numerous political changes, the end result being the creation of embryonic national ideals which coexisted with earlier religious ideals. During the eighteenth and nineteenth centuries an *economic image* emerged which provided an underlying rationale for man and woman's economic development in keeping with the possession of property and material goods along with improved monetary standards. There were early efforts to equate the individual good with the common good. At the same time, class divisions were more sharply delineated and understood.

The early twentieth century saw the development of the *psychoanalytic image* which introduced another form of love—that of self. Instinctual impulses were being delineated more carefully than ever before. Efforts

were made to understand how childhood experiences and other non-conscious controls often ruled people's actions because of the frequently incomplete gratification of basic human drives related to libido and sex. Finally, because of the rapid development of the behavioral sciences, Berelson and Steiner postulated the *behavioral science image* of man and woman. This view of the human characterized him/her as a creature continuously adapting reality to his or her own ends. In this way the individual is seeking to make reality more pleasant and congenial—to the greatest possible extent *his own* or *her own* reality.

Clash Between Ecology and Economics

It must be made quite clear that the United States (and soon Canada too) will need to decide between a continuous-growth economic policy and a no-growth policy. In the eyes of B. G. Murray, an ecologist, it is not even an either-or matter (1972, p. 38). However, the large majority of people do not have the slightest inkling about the urgent need for such a decision. Even if they understood that scholars are recommending a no-growth policy, they would probably not pay much heed to such advice. After all, the United States is a land of capitalism and democracy where a steadily increasing gross national product is one of the best indicators of economic prosperity. One wonders, therefore, if it is simply a case of the optimists saying, "full speed ahead if we ever hope to reduce poverty in the United States," and the pessimists responding with "population and economic growth must become steady by the next century (if that isn't too late)." This brings us back to the concept of positive meliorism, which most certainly would urge careful investigation of this topic along with awareness of this planet's ecological plight. Interestingly enough, the number of offspring per officially married couple declined to 1.8 children in 1976 in the United States.

Murray examines the concepts of 'growth,' 'movement of materials,' and 'competition' in his comparison of conflicting models. The ecologist's rule in regard to growth implies that a system will eventually collapse unless it stops growing at some point and recycles. In addition, he is concerned with the bio-geochemical cycles operative within nature—"the movement within ecosystems for life" (1972, p. 38). Here the serious difficulty created by modern man is that both his food requirements and the demands of his vast technological progress are simply not recycled so as to sustain even a steady-state situation indefinitely. In other words, the movement of materials is almost all in one direction—for the temporary service of a population that appears to be expanding exponentially!

The other fundamental rule of ecology relates to the concept of 'competition.' The implication here is that sooner or later competition excludes some of the competing agencies (or species). This means that if two organisms are competing for an exhaustible resource, one of the competitors will be dispensed with by its rival "either by being forced out of the ecosystem or by being forced to use some other resource" (Murray 1972, p. 64). Thus, we must ask how long the human race can expect to proceed with a basic contradiction between the economic theory explaining that "competition is supposed to maintain diversity and stability systems" and an opposing theory based on the ecological model described above.

Other warning notes could be sounded at this point, but most of us have heard and read so much about local, regional, national and international problems that we are actually beginning to reject such negative information subconsciously. Of course, this could be highly unfortunate, especially if all the warnings have not motivated us to do something about the obviously deteriorating situation. Once again we are faced with the efficacy of positive meliorism—striving consciously to bring about a steadily improving societal condition. Norman Cousins appeared to have sounded just the right note when he argued that perhaps "the most important factor in the complex equation of the future is the way the human mind responds to crisis" (1974, pp. 6–7). Citing Toynbee's famous "challenge and response" theory, Cousins stressed that it is now up to the world culture, and the individual nations and societies within it, to respond positively, intelligently and strongly to the challenges that are besetting it in the last quarter of the twentieth century. He concluded by declaring that "the biggest task of humanity in the next fifty years will be to prove the experts wrong" (Ibid., p. 7).

The Status of Education

Shifting the focus from society in general to education in particular is anything but encouraging. Something seems to have happened to the learning process that is taking place within the schools and universities. Youngsters at the age of six (or sooner), invariably eager and ready to learn, have their desire to learn quite thoroughly blunted within a few short years. They are indoctrinated into what is called, for lack of a better term, the "modern way." This usually involves excessive drill, speed, competition, dull lectures, tests, quizzes, memorization, final grades and various types of discipline. All along the way there is a work-hard-to-get-ahead approach being instilled, the idea being that somehow this will pay off financially when the young adult emerges from the formal educational system. This will enable the man or woman to buy,

sooner or later—usually sooner if one listens to the easy credit arrangements available—all of the good things that presumably characterize good living. In this way he or she will be able to keep up with friends and business associates who are seeking the same goals—the ability to purchase all of the modern conveniences now available. All of this has supposedly added up to one of the highest standards of living in the world. Somehow all these advantages are going to improve the quality of life, although most of us would be hard pressed to explain just how this conspicuous consumption is going to achieve this.

My own analysis of this situation is that we have lost track of what education is all about. The deficiencies of the educational system, often based on poor curriculum content and teaching methodology, point up the overall inadequacy of modern education. Take the case of the university, for example. In 1969 Gould told us that "the modern university has never been more necessary and central to our national life than it is today," and yet "we must also say in the next breath that no other major institution in this country is now so open to disbalance and is so precarious a state of health" (1969). These words were spoken at the end of a very difficult decade for the universities (the 1960s), but who is going to argue that we are much better off today? Assuredly, the students have become less surly and rebellious; but they are certainly not blissfully happy about the university experiences they are having, and public support has been dwindling. We could complain loudly, but we really don't dare. The politicians know that the public would not pay much attention to us, no matter how loud the protest might be.

What Gould was recommending above was that our universities become more democratic, more concerned with social problems, more responsive to students' justified demands and more critical of their own performance. Some of these suggestions have been heeded, but the educational pendulum has again swung in the direction of so-called educational essentialism. This is a highly disturbing movement, but the social forces are so great that one hardly dares speak in favor of educational progressivism, a concept that was never really understood or implemented. This old argument aside, Toffler's prognostication about "education in the future sense" (1970, pp. 353-378) is of significance now. He affirms that "one of our most critical subsystems—education—is dangerously malfunctioning. Our schools face backwards toward a dying system, rather that forward to the new emerging society" (Ibid., pp. 353-354). The people preparing for tomorrow's world, those "who must live in super-industrial societies ... will need new skills in three crucial areas: learning, relating, and choosing" (Ibid., p. 367). The rub comes when we ask: learning what, relating to whom, and making what choices?

The Status of Sport and Physical Education

As might be expected, the field of sport and physical education has not escaped from the serious malaise that permeates the very fabric of society today. We in this field have one of the most blurred images in the entire educational system. This probably occurred originally because of the many conflicting educational philosophies in each of the 60 state and provincial educational systems on this North American continent, and it continues today for essentially the same reason. In addition, there is considerable individual and collective confusion within the field. To understand the origins of this dilemma, we must look at both our heritage and our present philosophical foundations.

For the first time in the history of the profession some scholars in physical education and sport have become aware of the urgent need to turn to the social sciences and the humanities for assistance in historical and descriptive analysis. More specifically, the behavioral sciences within the social sciences have a truly important contribution to make in the near future. Further, there is an urgent need for the techniques of normative and analytical philosophy to be applied to sport and physical activity. Such an endeavor is long overdue when we consider the conglomeration of terms presently used to describe our field—movement, health, leisure studies, sport and physical education, recreation, parks administration, rehabilitation education, applied life studies, dance, kinanthropology, recreology, safety education, driver education, physical fitness, movement education, human motor performance, ergonomics, physical fitness, exercise studies, sport studies, human kinetics, kinesiology, anthropokineticology, and—last but not least—homokinetics. If we in the field can laugh at this sampling of terms, think what people in other disciplines and the general public must think.

Couple the problem of an adequate name for what we do with certain other facts, and we can begin to comprehend some of our problems. For example, the field of athletics in the United States seems to be as poorly prepared as any in the educational system to help young people get ready for the future—unless we are talking about the minute percentage who might make it to the pros and sign lucrative contracts that extend for up to five years. This is largely due to overemphasis on competition (as opposed to cooperation), winning at any cost, and extreme commercialism. In our pluralistic, highly differentiated society we appear to be so torn by warfare between physical education and athletics in the United States (as opposed to Canada) that it would be a joke even to think about approximating the Greek ideal in physical education and sport today.

Only recently, and then only because of Title IX legislation, have

the men in the profession wanted much to do with the women. Conversely, and often for good reason, the women have not been overly impressed with the image of the male physical educator, especially that of the coach. Excesses and poor educational practices abound in interscholastic and intercollegiate athletics, and many physical educators quake at the thought of a confrontation with the "athletics establishment" on their campuses. Educational administrators in the United States (not in Canada) are generally of little or no help in this struggle and conveniently manage to look the other way or speak platitudes to avoid displeasing the press, the public, the alumni, or the state legislators. At a recent convention I asked a group of physical education administrators about the status of this problem. Their blithe, and yet disheartening, response was, "Oh, we don't have any problems with athletics on our campuses; we are completely *separate* from them!" Ideally, there is nothing wrong with athletic scholarships for bona fide university students who have proven financial need, but I have yet to see a plan that would safeguard Canada from the problems of the U.S. sport scene. This is why I have misgivings about the advisability of Canada's moving in this direction.

With developments such as this taking place in the states, is it any wonder that students, teachers and parents at all educational levels indicate serious misgivings about both athletics and physical education? They certainly do not look to us for creative educational innovations. Somehow we must provide opportunities for the large majority of youth to commit themselves to values and to people, using sport and physical activity as the medium. We should be helping all children and young people to "actualize" themselves much more effectively. The traditional distinctions between the concepts of 'work' and 'play' should be combated. Quite obviously, regular exercise has life-preserving qualities, and we must devise techniques whereby the psychological order of learning can assume greater importance in our programs, eliminating our present artificial curriculum content and teaching methods.

Sport and Physical Activity in the Good Life

Citizens of Canada and the United States are prone to think they have the highest standard of living in the world. Others state that the Scandinavian countries have surpassed us both. Then there is the wag who remarked, "Oh, that's true; Canada and the United States do have the highest standards of *low* living in the world." This thrusts us immediately into a debate as to what is meant by high, and what is meant by low, and how all of this has been measured. Any attempt to respond to this problem accurately is impossible at this time. Nevertheless, state-

ments such as these should cause us all to take stock as we imagine what the spirit and tone of life on this continent will be between now and the year 2001.

Obviously, we need to think very seriously about the character and traits for which Canadians and Americans will educate in the years ahead. George Kateb, writing about "Utopia and the Good Life," considers the problem of increased leisure and abundance very carefully (1965, pp. 454–473). He sees no fixed pattern of future perfection such as that often foreseen by others, but he does suggest a progression of possibilities or definitions of the good life as (1) laissez-faire, (2) the greatest amount of pleasure, (3) play, (4) craft, (5) political action, and (6) the life of the mind. His final conclusion is that the life of the mind offers the greatest potential in the world as we know it now or as we may know it in the future.

Whatever conclusion one may come to regarding the good life, or how one will seek to improve the quality of life for oneself, family, and associates, it should now be apparent to all that much planning will be needed shortly. We simply *must* prepare youth to learn how to adapt to change itself, an art that will not be acquired with the same facility that these words are written. Discussions about the future are entered into quite readily by many people, but when an attempt is made to get them to do some concentrated and complex planning for the future, one discovers how cheap words really are.

Admittedly, Kateb's recommendations concerning the six possible approaches to the good life have definite merit. However, it should be possible in an evolving democratic society to strive for a very high quality of life through the correct blending of these various approaches in such a way as to correspond to the hierarchy of values which the individual determines for himself/herself in a changing world. If this change and novelty means in the final analysis that there are no immutable and unchangeable values in the universe (a debatable point, of course), we must all keep open minds to avoid rigidity, stultification and decay.

My response to Kateb's definitions of alternatives for the good life would be to state that the individual in our society should be allowed the greatest amount of freedom consistent with that encroachment upon personal freedom that seemingly has to be made within the context of an evolving democracy. This would have to be the amount of *laissez-faire* that can be allotted to any one person at this time. Second, we should understand that there are different kinds of pleasure ranging from the

sensual to the more refined and abiding types, and the *greatest amount of pleasure* will probably result from active and creative participation in the various facets of activity that life has to offer. Here we should understand that the concept of 'a unified organism' implies that the human being has the inherent capacity to explore successfully so-called physical activity interests, as well as social, aesthetic and creative, communicative and learning interests (educational hobbies).

Third, the idea that *play* represents one approach to the good life is momentarily appealing, but then one is faced with the prospect of determining what is meant by play. Some 20 years ago I stated, "let play be for children, and let recreation be for adults," implying that recreation was some form of mature play in which intelligent adults engaged. Now a more analytic approach to this topic has shown that the term "play" has approximately 70 different meanings. Obviously, this term merits serious analysis because of the confusion created by what definitely appears to be a family resemblance term (philosophically speaking). In our society we speak of the play of kittens, and we also use the word "play" to describe the contest that takes place each fall between the Chicago Bears and the Detroit Lions. Therefore, it can be argued that all of us should seek to preserve some of the spirit of kittens' play in our daily lives in order to broaden our life's experiences and improve its quality. On the other hand, life and accident insurance rates would rise unbelievably if we sought to play games with our families and friends employing the same spirit evident in professional football games.

In addition, Kateb stated that *craft* represented a fourth approach to the good life. By this, it is presumed he meant that craft is an art or skill, and also that a person might use such craft as an occupation to make money. Staying with the basic nature of the definition, it can be argued that craft belongs in each person's life for the enrichment and satisfaction that it can bring.

Fifth, Kateb presented the concept of '*political action*,' which is probably the only one of the six that bears no relationship to sport and physical activity (although there may be some who approach politics as a game with rules, strategy, goals, etc.). Political action belongs in the life of each citizen in an evolving democratic state, for without the enlightened, responsible political action of every mature person in a democracy, there is every possibility that this form of political state will not survive beyond the twentieth century.

The sixth and final approach, and that which Kateb asserted is the

best, was that entitled *the life of the mind.* He felt that "the man possessed of the higher faculties in their perfection is the model for utopia and already exists outside it . . ." (Ibid. p. 472). Once again, such an approach to life—that is, the pursuit of the so-called life of the mind—should be part and parcel of the life of each person in our society. Many intellectuals in university circles go about their lives as presumably disembodied spirits in pursuit of the life of the mind. Such an attitude implies that the findings of psychology and closely related disciplines concerning the human being as a unified organism were never corroborated, that such a theory is not tenable. Of course, it is possible to make a case for the position that the life of the mind can be improved in many ways, *if* such activity takes place within a healthy, physically fit body.

Viability of a Transcending, Multiple Approach

Men and women now and in the future should combine all six of Kateb's approaches into one viable, multiple, all-encompassing approach. At least five of these six approaches to the good life are directly or indirectly related to the role that sport and physical activity can play in a society *generally*, as well as in the lives of people *specifically.* Here is the way to truly "live in your body" as you begin to comprehend and then do full justice to the vital importance of human movement with purpose in sport, dance, play and exercise.

Fine educational experience is usually related to the mastery of various subject matters; we do not expect it to fully encompass *all* of the changes that take place in individuals based on their total life experiences. Somehow the movement experience, the quality human motor performance experience aspect of education, of recreation, of all life has been slighted historically and at present. This must not be the case in the future. Huxley designated this as the "education of the non-verbal humanities," the education of the "psycho-physical instrument of an evolving amphibian" (1964, p. 31). If the kinesthetic sense of man and woman was prepared more efficiently by the educational process, the effects of such experience would inevitably influence subsequent behavior for better or for worse. Thinking (and who can deny that we think with our entire body?) has generally been characterized best as symbolic experience, the assumption being that the formation of habits results from direct experience. For example, thinking tends to be facilitated when there is a general increase in muscle tone. In addition, as thought becomes more concentrated, general muscle tension becomes even greater.

The Unique Role of Sport and Physical Activity in the Education of Ecological Man and Woman

The field of sport and physical education must become fully aware as soon as possible of the environmental crisis confronting humanity. The field of education must play a vital role in the development of ecological awareness. Although this educational duty should fall to the teachers at all educational levels who are specialists in different subject matters, the physical educator and sport coach has a general educational responsibility, inasmuch as he/she is directly concerned with the human being's relationship with himself/herself, his/her fellows, other living creatures, and also the physical and biological environment. Specifically, the physical educator/coach and the recreation director are confronted daily with a population that has a very low level of *physical* fitness, with a resultant decrease in overall *total* fitness.

In the next 25 years it will be necessary to affirm the priority of people over athletics and other prevalent, detrimental physical activity. The late Arthur Steinhaus once explained that "sport was made for man, not man for sport." This dictum should never be forgotten either by the physical educator/coach or the recreation professional. It has been forgotten often in the United States, and to a lesser extent in Canada. Behavioral science man and woman can adapt and shape reality to their own ends. Sport and physical activity can help to make our reality more healthful, more pleasant, more vital, more life-enriching. By "living fully in your body," you can earn a full share in the world of tomorrow. You can be one of the vital people who make this dream a reality.

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Chapter 2

A Model for the Optimum Development of a Social Force Known as Sport

The social phenomenon known as sport, whether it be highly organized or disorganized, has become a potent social force within the past 100 years. It is a vast enterprise that demands wise and skillful management. In Canada, for example, increased interest and emphasis on sport at both the provincial and national levels has been an important development of the 1970s. During this period qualified coaches on all levels of competition in many sports were not readily available. Provincial and federal officials have been forced in many instances to seek qualified coaches and technical personnel from other countries. To what extent the field of physical education (and/or kinesiology) will be able to provide the necessary, highly skilled services to the rapidly developing profession of coaching remains to be seen. The opportunity for physical education and its related disciplines to be of direct and immediate service is apparent. Whether the colleges and universities will rise to this challenge—and do so rapidly—depends on many factors, some of which will be discussed here.

The main concern of this chapter will be the presentation of a model for the optimum development of the social force known as sport. The discussion will also include exploratory and preliminary answers to the following questions: (1) what are some of the persistent historical

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problems of sport? (2) how may a disciplinary approach to sport studies be conceived in regard to its recommended composition? (3) what types of questions seem to arise as a result of this analysis and proposal? and (4) what reasonable conclusions can be drawn at this time?

Before attempting to answer the above questions, the following definitions are offered so that the reader will understand how certain terms are used here:

Culture—the characteristic attainments of a people or social order.

Leisure—the time that a person has free from work, and which is not needed for sleep or basic survival activities.

Play—typically an instinctive form of self-expression through pleasurable activity which often seems to be basically aimless or objective-free in nature.

Sport—an outdoor pastime, as hunting or fishing, done for recreation, or an outdoor athletic game, as baseball or lawn tennis; extended also to cover such indoor games as bowling, rackets, etc.

Discipline—the subject matter of instruction; a course of study; a branch of knowledge.

Profession—that of which one professes knowledge; vocation, if not purely commercial, mechanical, agricultural, or the like; calling, as of the profession of arms. The three professions, or learned professions, are, esp., theology, law, and medicine.

Social Force—a power that influences human relations in a society to a greater or lesser extent.

Model—a diagrammatic structure indicating postulated relationships among the designated components of said structure, some or all of which may be axiomatic in nature.

Sport's Persistent Historical Problems

Over a period of years, this author has been concerned with the delineation and description of the persistent historical problems of physical education and sport. These efforts have represented an adaptation of the unique approach developed by John S. Brubacher, retired professor of the history and philosophy of education. What appears

here is a further adaptation of this approach as related specifically to the social force known as sport.

An approach such as this does not represent a radically different approach to history. The typical major processes of investigation employed for traditional historical concerns are the same for sport history. However, this approach does differ markedly when the organization of the collected data is considered: it is based completely on *the problem areas of the present* with a concurrent effort to illuminate them for those interested in sport history. In this fashion, a conscious effort is made to keep the reader from thinking that the subject is of antiquarian interest only. The reader moves back and forth from early times to the present as different aspects of various social forces or professional concerns are considered. This might be called a longitudinal or vertical approach as opposed to a horizontal, chronological view, which is typically employed. These persistent problems, then, have recurred throughout history and will probably continue to occur in the future.

These problems have been divided into two categories: (1) social forces of a pivotal or lesser nature, and (2) so-called professional and general educational concerns for the person involved professionally with sport or the individual concerned from the standpoint of general education and/or interest. The social forces identified are as follows:

1. Values (aims and objectives)
2. Influence of politics (or type of political state)
3. Influence of nationalism
4. Influence of economics
5. Influence of religion
6. Ecological concern (an ersatz persistent problem?).

Some of the *professional and/or general education concerns* that have been identified are:

7. Relationship to the use of leisure
8. Relationship to the concept of the healthy body
9. Classification of amateurism, semiprofessionalism, and professionalism
10. Relationship of women to sport
11. Management theory and practice applied to sport
12. Curriculum for professional preparation *and* for general education
13. Teaching and/or coaching methodology
14. Ethics of coaching

15. Concept of progress in sport
16. Others (Adapted from Zeigler 1968).

Model for Optimum Development of Sport

The social force known as sport has gathered momentum steadily during the twentieth century. The field of physical education—after an initial disenchantment with sport's many excesses—has begun to undertake a disciplinary type of scholarly endeavor and research in regard to sport, but there are still many forces within the field attempting to move in the opposite direction for fear that they may become further tainted and disenfranchised unless they establish a separate identity. This is particularly true in the United States, but there are similar feelings in Canada. The organizational structure of sport within many other countries, with the possible exception of Japan and a few others, is such that the concept of 'sport in education' as a highly competitive, interinstitutional matter has not demanded investigation.

In an effort to clarify what has been a muddled matter for the past 15 years, the author has devised a model for the optimum development of a social force known as sport (see Figure 1). This model can be adapted to other social forces or professions (e.g., religion and economics *or* priest (minister) and economist). It includes five subdivisions: (1) professional, semiprofessional, and amateur involvement in theory and practice; (2) professional preparation and general education; (3) disciplinary research; (4) a developing theory embodying assumptions and testable hypotheses; and (5) an operational philosophy.

Professional, semiprofessional, and amateur involvement in theory and practice can be categorized further as public, semipublic, and private. *Professional preparation and general education* involves the education of the performer, teacher/coach, teacher of teachers/coaches, scholar and researcher, and all people in the theory and practice of sport generally. *Disciplinary research* includes the physiological; sociological; psychological; biomechanical; historical, philosophical and international aspects of sports; and other unexplored subdisciplinary areas (e.g., anthropology).

The assumptions and testable hypotheses of theory steadily evolving should comprise a "coherent group of general propositions used as principles of explanation for the phenomena" (*Random House Dictionary* 1967) exhibited in human movement or motor performance in sport. Finally, inclusion in the model of the philosophy of sport as an over-arching entity is based on the belief that a society value system

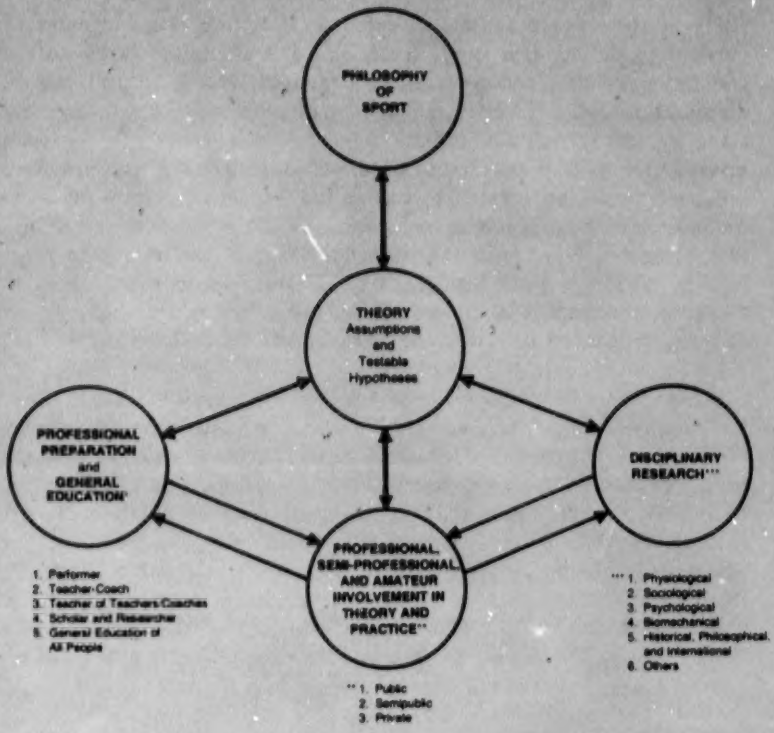


Figure 1. A model for optimum development of a social force known as sport

will be realized in the final analysis, albeit gradually and unevenly. This means that decisions regarding the development of the profession by its professional practitioners, or regarding the control or influence of sport as a social phenomenon, are usually based on prevailing social values. Stresses may bring about pressure to change these social values or their arrangement. This might occur as the result of new scientific evidence or other factors that could lead to social unrest and/or upheaval.

A Disciplinary Approach to Sport

The recommended composition of sport studies as a developing discipline can be perceived reasonably well at this point, but it will undoubtedly evolve and expand in the years ahead. This author has tentatively devised a disciplinary definition of a sport studies area—the

study of the various aspects of sport in a culture. For purposes of curriculum development and discussion, this discipline is viewed as containing an arts and social science division and a natural science division (see Table 1). The development of sport studies is in an early stage because physical education has not been geared up for such investigation and because the more well-established disciplines have not been farsighted enough to realize the impact of culture on sport or, more recently, *the impact of sport on culture*. Such an unwillingness to be concerned with the impact of sport is not unique to sport studies. Sociology and other fields have also been extremely slow to recognize the impact of leisure on society either as an influence or as being influenced by society and its social forces (Zeigler 1972).

Many articles in the past decade have analyzed the situation in physical education, kinesiology and related disciplines insofar as disciplinary orientation is concerned. The late Arthur Daniels envisioned this approach in the 1960s; he was followed by Loy and Kenyon (1969), Sheehan (1968), VanderZwaag (1973), Cosentino (1973), and others abroad (notably Hans Lenk in Germany). It is misleading to list names to whom credit should be given without a careful investigation. Certainly Paul Weiss's effort in sport philosophy deserves mention (1969), as does Harold VanderZwaag's definitive *Toward a Philosophy of Sport* (1972). Obviously, all of these scholars were significantly antedated by Seward Staley who was talking about sport and sports education more than 40 years ago (1931)!

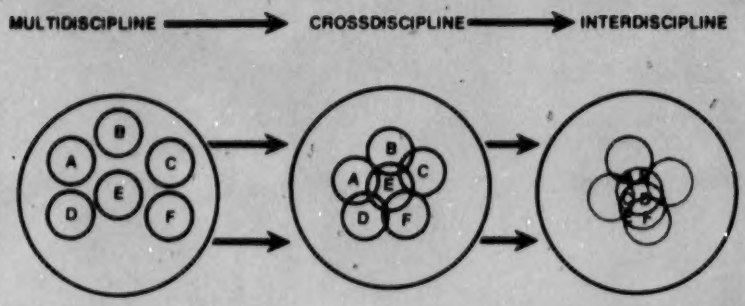
Despite these noteworthy efforts, sport or sport studies from a disciplinary standpoint is still a *multidiscipline* on the way to becoming a *crossdiscipline* (see Figure 2). Speaking about physical education as a discipline in the late 1960s, Cyril White, Irish sport sociologist, postulated that physical education had many characteristics of a multidiscipline and some characteristics of a crossdiscipline. His point was that physical education's "future development to interdisciplinary level will require a far greater degree of sophisticated research abilities and orientations than the field at present possesses" (White 1968). Despite the paucity of intradisciplinary research efforts, where scholars from one sub-disciplinary area within sport studies work together actively and cooperatively on joint scholarly endeavors, sport studies still seems destined to become a crossdiscipline.

Questions That Arise with This Analysis

If sport has become an important—indeed integral—aspect of culture, certain changes in how sport questions are analyzed will need

Table 1. A Disciplinary Definition of Sport Studies Based on Descriptive Aspects of the Subareas of Study (with Related Discipline Affiliation)

Arts and Social Science Division		Natural Science Division	
Description	Related Discipline	Description	Related Discipline
Meaning and Significance	History, Philosophy, International, etc.	Biomechanical Analysis	Physics, Anatomy
Social and Cultural Aspects	Sociology, Anthropology	Anthropometry	Anthropology, Physical Medicine
Aesthetic Aspects	Fine Arts	Motor Learning and Development	Psychology, Medicine
Behavioral Aspects	Social Psychology	Physiological Aspects	Physiology, Medicine
Administration and Management	Administrative Science (and Related Disciplines)	Health Aspects (including injuries and rehabilitation through exercise)	Physiology, Medicine (Physical), Psychology, Public Health
Curriculum Development and Instruction	Education		
Measurement and Evaluation (through research techniques employed in related disciplines as well as in sport studies)	Mathematics	Measurement and Evaluation	Mathematics



Key

A Physiological
B Sociological
C Psychological
D Biomechanical
E Historical Philosophical Comparative
F Others?

Figure 2. Sport Studies: A multidiscipline on the way to becoming a cross-discipline*

*Courtesy of Cyril M. White, Ph.D., Ireland, adapted by Earle Zeigler.

to occur very soon. In the first place, sport should be officially declared an integral component of physical education departments, divisions, schools, and faculties. Names and titles should be changed to include the term "sport" as soon as possible. (For example, this author has for some time recommended that the term "physical education" be supplemented by the words "and sport." This could be an interim approach while the profession and the public decide which term will be ultimately acceptable.)

Further, it seems absolutely necessary that the research components of the various college and university units be greatly improved over present norms. This is not to say that outstanding teachers of sport performance and teachers of coaches should not be available in each institution. It does mean, however, that the present quantity and quality of research endeavor leaves a great deal to be desired. It would be a tragedy to lose our birthright by default—that is, to see other disciplines gradually assume the responsibility for sport-related research. This is not to say that this possibility will not occur anyhow, but assuredly the study of sport as an integral aspect of culture is presently much more closely aligned with departments of physical education and athletics. Thus, it seems highly desirable for the study of sport to be planned through these educational units, with joint appointments in related disciplines where it seems desirable and appropriate.

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Chapter 3

Persistent Problems of Sport and Physical Activity in Education: An Agnostic, Existentialistic Interpretation

This writer has exhibited a strong pragmatic orientation and inclination over the years—a philosophical stance that has been satisfying, and which includes the belief that the search for truth involves never-ending scientific investigation as it is wrought through experience. It has become increasingly obvious, however, that what is best called existential philosophy has something truly worthwhile to offer to education in these difficult times.

The results of this investigation are offered cautiously because it is dangerous to state unequivocally that "a metaphysical and/or epistemological position has logical implications for educational theory and practice" (Hook 1956, p. 145); because it has been stated that existentialism is not a philosophy but a label for several widely different revolts against traditional philosophy" (Kaufmann 1956, p. 1); and because this writer always approaches his work with what C. S. Peirce has designated as an attitude of "fallibilism," the underlying belief that knowledge is never absolute.

In this difficult and trying period, there is an uneasy mood pre-

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vailing in education at all levels. The importance of a sound general or liberal education has been decried, and its ideals have seemingly been deserted by the young. The revolutionary mood of the 1960s may have subsided, but the relatively placid contentment of the 1970s is equally frightening. Today's students seem imbued with a sense of urgency regarding the transmission of types of professional knowledge that will bring about quick assimilation into the community and a reasonably high standard of living.

The West, with its increasing emphasis on participatory democracy, is struggling for its very existence against large world cultures in which the schools provide a type of historic dynamism based on dictatorial and didactic philosophic and/or religious thought. This thought prescribes the route to establishing a broad integrating culture that in due time would rule the world. In the face of these present juggernauts with supporting authoritarian ideologies (such as Russia and China), Kaplan states that he has discovered certain recurring themes of rationality, activism, humanism, and preoccupation with values in the leading world philosophies today (1961, pp. 7-10). In the 1970s, however, it seems increasingly difficult to make a case for ideological unity in the Western world. If people in the West wish to preserve their individual freedom, they will need to devise educational methods and techniques that will succeed in inculcating democratic values in the minds and hearts of their youth.

Could a carefully planned and serious encounter with existential philosophy engender a desire for the preservation of individual freedom within the society? Would it be possible to provide some guarantee of an ideal societal mix resulting from just the right amount of opportunity for self-realization with the necessary social constraints of evolving participatory democracy? Whether it would ever be possible to systematically overcome the problem of the uncommitted and the alienation of a goodly percentage of intellectual youth has been the object of sociological investigation by various social scientists (e.g., Keniston 1965), but formal education has never been the testing ground for the serious introduction of this type of social planning. Far too often it has merely reflected the status quo orientation of the cultural heritage, and change has been forced upon the educational system from the outside. Of course, the serious problem of such alienation does not apply to the majority of youth who have fair success in adapting to society's values, norms and constraints. Nevertheless, a very small percentage of youth today has a deep commitment to work throughout their lives for the realization of the prevailing values and norms of Western culture. As a matter of fact, most intelligent people would

experience some difficulty in identifying the major values and norms; if so, where does that leave the vast percentage of the population who have never given the problem the slightest thought?

Background and Present Status

To write about the background and present status of existentialism is difficult because it has not been one of the long-standing, mainstay philosophic positions or schools. In fact, two writers who would admit to being existentialistic in their orientation—or who might be included in someone's historical summary of this approach to philosophy—might be in complete disagreement on the majority of the main tenets of a philosophical stance. Thus, one so-called existentialist is never a direct descendant of another, and it is often impossible to place them anywhere on a philosophical family tree.

Somewhere in the tradition of social philosophy one can find specific ideas in the writings of great Western philosophers which have been echoed by advocates of existential philosophy, but the typical precursors within the modern era have been men like Pascal, Kierkegaard and Ortega y Gassett. As Kaufmann indicates (1956, p. 11), "The three writers who appear invariably on every list of 'existentialists'—Jaspers, Heidegger, and Sartre—are not in agreement on essentials." He goes on to name others such as Rilke, Kafka and Camus and explains that the "one essential feature shared by all these men is their perfervid individualism." How can this approach therefore be characterized as a philosophy?

Alasdair MacIntyre (1967, pp. 147-149) provides one answer to this rhetorical question by relating all of these people through six recurrent themes that are typically associated in a number of different ways. First, reality for the existentialist cannot be comprehended within a conceptual system. The second theme is the "doctrine of intentionality"—the idea that the object of belief or emotion is internal to the belief or emotion and cannot be explained in the naturalistic terms of the associationist psychologist. Third, one encounters time and again the thought that human existence is fundamentally absurd in a flawed universe that seems to be lacking basic purpose—although such a flaw guarantees man freedom of action. The fourth theme of existential philosophy is that "the possibility of choice is the central fact of human nature," and that man makes choices through action or inaction (Ibid., p. 149). Such choices are often controlled by irrationally selected criteria. Fifth, in human existence the concepts of 'anxiety,' 'dread,' and

'death' loom very large because of this freedom and our fragile existence in the universe. Lastly, dialogue and argument between reader and author that involves deductive logic will serve no purpose unless there is agreement on basic premises. Thus, plays and novels are often employed as the most viable forms of expression by existentially oriented philosophers or authors.

Although knowledge of these six recurrent themes may be helpful, the reader will still find it necessary to remain exceptionally alert whenever the term "existentialism" is used. Unfortunately it seems to have gone the way of other unfortunate philosophical terms such as "idealism," "realism," "pragmatism," and "naturalism." In other words, it has been the victim of bastardization, and wherever it appears in popular literature, care should be taken to examine the source and usage. As DeMott says, "a foreign entry, heavy, hard to pronounce, fast in the forties, faded in the fifties. . . .Despite the handicaps, though, 'existential' is breaking through. Improving its place steadily, unfazed by cheapening, inflation, or technical correction, it's closing once again on high fashion . . ." (1969, p. 4).

Despite these difficulties, it is relatively simple to explain a few basic truths about existential philosophy to teachers and intelligent laymen. Many people recognize quite fully the long list of unanswered questions of the day. The clergy have had increasing difficulty in answering many of these questions satisfactorily, and most college students have discovered that in the past few decades many philosophy professors have not been trying to answer them in acceptable and interesting ways. Thus, it seems really important when a philosopher such as William Barrett explains:

> Existentialism is a philosophy that confronts the human situation *in its totality* to ask what the basic conditions of human existence are and how man can establish his own meaning out of these conditions . . . .Here philosophy itself—no longer a mere game for technicians or an obsolete discipline superseded by science—becomes a fundamental dimension of human existence. For man is the one animal who not only can, but must ask himself what his life means (1959, p. 126).

Such an approach makes this type of philosophizing absolutely vital in the life of man because he is actually offered a way of life, in contrast to other leading philosophical positions in which he is confronted with a depersonalized Nature, a transcendent Deity, or a State seem-

ingly possessing both of these qualities. As Kapian explains, "The meaning of life lies in the values which we can find in it, and values are the product of choice" (1961, p. 105). Thus, the direction of movement within selected concepts is *from* existence *to* choice *to* freedom!

Unfortunately such wonderful freedom is not what it might appear to be initially. This opportunity for choice and freedom places an awesome responsibility upon us: we are ultimately responsible for what happens to others too! In a sense "I am determining through my choice what all mankind everywhere is forever to become" (Ibid., p. 108). Kaplan, in describing Sartre's position, explains that there are two kinds of people in the world (other than true existentialists, of course): "those who try to escape from freedom and those who try to deny responsibility—cowards and stinkers" (Ibid., p. 109).

Such an outlook or life philosophy is not an easy one to follow. Accordingly, men and women should choose their life patterns freely and with integrity; then they can become "authentic" people by accepting full responsibility for their choices. Actually, what is being offered is that men and women should responsibly choose one world or another for tomorrow; then they will have to be shaped so that they can somehow cope with such a world; and each person adhering to this process of living defines his/her own being and humanity. This is the only way that this absurd world can acquire meaning!

Nature of Reality (Metaphysics)

The world of material objects extended in mathematical space with only quantitative and measurable properties is not the world we live in. Ours is a human world, not a world of science. It is from the context of the human world that scientific abstractions ultimately derive their meaning. Man is first and foremost a concrete involvement within the world, and we distinguish the opposed poles of body and mind. Existence precedes essence; man decides his own fate. His self-transcendence distinguishes him from all other animals, and he cannot be understood in his totality by the natural sciences. Truth is expressed in art and religion, as well as in science. Time and history are fundamental dimensions of human existence. Man's basic task is to blend the past, present and future together so that the world—the *human* world—assumes meaning and direction. In this way man can be authentic. He stands open to the future, and the future stands open to him. Life's present conditions can be transformed so that responsible social action will result (Barrett 1959).

Educational Aims and Objectives

It does not seem possible to refute the position that existential philosophy raises serious questions about man and his life on earth. Consequently, considering the importance of education as a social institution, the problems raised by existential thought inevitably relate to schools and universities and the programs and experiences they provide. As Susanne Langer has indicated, "In philosophy this disposition of problems is the most important thing that a school, a movement, or an age contributes. This is the 'genius' of a great philosophy; in its light, systems arise and rule and die. Therefore a philosophy is characterized more by the *formulation* of its problems than by its solution of them..." (Langer 1964, p. 16). Existential philosophy has confronted the problems that man faces generally and that he meets specifically in his educational institutions. Many of these problems were critical 30 or 40 years ago on a national basis, but now they must be resolved internationally, that is, if solution is still possible (e.g., overpopulation, pollution). "Designs for the education of man living on the planet earth ought to produce diversity, for there must be many paths to this goal" (Redefer 1974).

Does existential philosophy offer any positive implications for education? If educators can bring themselves to accept Bedford's interpretations and conclusions regarding existentialism's implications, then this philosophical stance deserves serious consideration:

1. Man can always turn, reform, or rechoose.
2. Man has worth ... either derived from God *or* he makes his own worth (value).
3. Each new person plays a decisive role in history.
4. Man is never permanently degraded.
5. Man can create meaning out of his existence no matter what its circumstances.
6. Man has everything to gain and nothing to lose by risking himself in life (1961, p. 47).

Thus, an existentially oriented teacher and coach is aware that students' social development is equally as important as their intellectual development. He is most concerned because many educational theorists see men as "things to be worked over in some fashion to bring them into alignment with a prior notion of what they *should* be." Even the experimentalists could be challenged for having failed to bring "the learner into a self-determining posture." Even if there is general agreement that a set of fundamental dispositions is to be formed as a result

of the educational process, the existentially oriented teacher would inquire whether the criterion used for the evaluation of the worth of individual dispositions should be "public rather than a personal and private criterion." As Van Cleve Morris states, "If education is to be truly human, it must somehow *awaken awareness* in the learner—existential awareness of himself as a single subjectivity in the world." Students should "constantly, freely, baselessly, and creatively" choose their own individual patterns of education. The subjectivity of the existentialistically oriented learner can and should thrive in the arts (music, painting, poetry and creative writing), but it should not be forgotten that similar possibilities for studying human motivation are available in the social sciences and, to a lesser extent, in the natural sciences (Morris 1961).

The Educative Process (Epistemology)

Great emphasis has been placed on the teaching—learning process, but it is extremely difficult to describe the essential ingredients of the educative process. The language analyst would inquire whether the subject matter was being considered; the teacher's actions were being analyzed; that which takes place within the student was being assessed; or the end result was being evaluated. The existentially oriented teacher would view the task in a less systematic manner and from a different perspective. For this teacher childhood is characterized as a pre-existential phase of human life. About the time of puberty, there is an existential moment in the young person's subjective life. This is the time of the onset of the self's awareness of its own existing. For the first time, the individual sees himself as responsible for his own conduct. Then, and only then, education must become an act of discovery. The learner's experience should be such that he gets personally implicated in the subject matter. Knowledge must be chosen, i.e., appropriated, before it can be true for that consciousness. It is never something that is purely objective, nor is it somewhat purposeful in the person's life. Knowledge becomes knowledge only when a subjectivity takes hold of it and puts it into his own life.

It could be argued, of course, that the existentialist has little to offer in the way of a method of knowing. And yet, whether logic, scientific evidence, sense perception, intuition or revelation is being considered, it is the individual self which must make the ultimate decision as to what is true. Perceptually and cognitively, the individual is aware of the objects of existence, but there is something more—an internal, subjective awareness—that enables him to know that he knows. Up to the present

time psychology has given very few answers about this latter phase of the epistemological process (Morris 1966, 1961).

Sport, Physical Activity, Health and Recreation

What does all of this mean for sport and physical education, not to mention health and recreation? The field of physical education and sport—and the allied professions of health education and recreation—should strive to fulfill a significant role in the general educational pattern of the arts, social sciences and natural sciences. The goal postulated for the individual should be total fitness, not just physical fitness, with a balance between activities emphasizing competition and cooperation. The concept of universal man should be highly regarded as an educational aim, but it is absolutely necessary for the student to have the opportunity to choose for himself/herself based on his/her knowledge, skills and attitudes. An important question in sport and athletics, of course, is how to help preserve the individual's authenticity in individual, dual and team sports where winning is often overemphasized. It should be possible to help a young athlete personally select the values sought in the activity. The young person is playing and taking part for actualization of self in that he/she is trying to use sport for his/her own purposes. Because the opportunity for creativity is so important and should be available wherever possible to young people, physical activities such as modern dance should be prominently included in the program.

The educational process used by the physical education teacher and sport coach should be as natural as possible under the circumstances; a give-and-take situation would be ideal. The student should be allowed to observe and inquire freely. Freedom is very important, of course, but the teacher is needed since the student cannot teach himself/herself skills as effectively as an excellent teacher. A good teacher shows passion but is not strongly egocentric or biased about a system or point of view. If the aim of the program is a student who can move his/her body with purpose and meaning in sport, play, dance, or exercise, the teacher should be dedicated to the search for truth in these aspects of life. It is vitally important that the end result be a self-moving individual both literally and figuratively. In existential philosophy the search for truth is an individual matter, but majority opinion should be tested when action is needed in a group situation. The student should try to develop an "orderly mind" within an organism that seeks to move purposefully and with definite meaning. The student should be willing to debate issues and should be encouraged to strive for creativity. A physical

education program, like all educational programs, is unsuccessful if the student becomes a carbon copy of the teacher. Such an inclusive methodology with accompanying specific techniques should characterize the existentially oriented physical educator's teaching and coaching.

Much of what has just been stated should also apply to health education and recreation education, professions that have been allied with physical education in the past. For example, the child must develop an awareness of the need for self-education about various aspects of personal and community health. Controversial issues should never be avoided. All types of recreational needs—social, aesthetic and creative, communicative, learning and physical—should be met through a program of recreation education in the schools during the day and in evening community school offerings. One function of play is personal liberation and release. All sorts of group recreational activities are important, but opportunities for individual expression should not be downgraded and should be made available regularly (Zeigler 1966).

Some Persistent Historical Problems

In addition to the question of values in relation to general education, a number of other persistent problems have been treated both historically and philosophically (Zeigler 1968). For example, there is the question of the influence of politics— that is, the type of political state—on the educational system of a country and on the pattern of physical education and sport within that educational system or society generally. Existentially oriented writers rarely focus their attention on the question of the ideal political state. They characterize twentieth-century man as a homeless creature seeking new and different kinds of recognition, since the earlier stability within society seems to have vanished. Existentialists feel completely out of place in a totalitarian regime. Any authoritarian situation requires blind allegiance, and this negates the development of individual personality and rights.

Life in democratic states also leaves much to be desired. The exploding population in many countries, democratically oriented or otherwise, tends to make man more lonely than ever, even though he may be rubbing shoulders with the masses daily. The era of the organization man within democratic, capitalistic society has further destroyed man's identity as an individual. The democratic ideal within a republic does offer him an opportunity to be a vocal, enlightened citizen, but few seem to take advantage of this chance for individual expression, which guarantees anyone a certain amount of immediate recognition and resultant identity.

Transposed to the educational system, the existential philosopher would be disturbed by the failures of present-day programs to produce a sufficient number of young people who show evidence of self-determining postures. How can educators awaken the awareness of the learner so that he or she will demand a more individualized pattern of education? This should be possible with the pluralistic philosophies of education that exist on the North American continent. Carried one step further into physical education and sport, the task becomes that of helping the child who is authentically eccentric to feel at home in the typical physical activity. Certainly standardized class routines and insistence upon measuring up to physical fitness norms or standards are not ways to enhance the quality of individual freedom in an evolving, democratic country.

A second persistent historical problem in education and in physical education and sport is the extent to which nationalism may be employed by government officials in a democratic country. Presently there is a strong current of nationalism evident in Canada, and the basic question is which agency—school, family, private agency, or state—should exert the greatest influence on the young person. The answer to this question becomes more obvious as the state becomes more totalitarian. The existential philosopher would not be particularly disturbed by the presence of a healthy type of nationalism in a society, but he would be violently opposed to overriding nationalism that destroys individual human aspirations. He would argue that it is up to the individual to make something out of himself, but the individual must choose his own values in order to give his life meaning. However, the existentialist would not wish man to shirk the responsibility of making decisions that might affect the final outcome of civilization for all mankind.

The profession of physical education should evaluate continually the extent to which the federal government, or even provincial or state governments, attempt to employ athletic competition and physical fitness activities to promote unhealthy nationalism or an excessive amount of chauvinism. The Olympic Games have been criticized in the past for allowing violations of its rules in this regard. Of course, it is very difficult to prevent the news media from keeping track of how many medals are won by a particular nation from the so-called free world. But why are national anthems played every time award ceremonies are conducted? In the Western world the news media and other groups can and do criticize particular governments for the promotion of excessive nationalism. Within the Communist bloc, on the other hand, such criticism would undoubtedly be quelled.

It is not possible here to consider every persistent historical problem that has been identified in the light of existential philosophy. However, several persistent problems of a professional nature for physical educators will now be treated so that the flavor of existential philosophy in such matters may be identified.

The place or role of dance of all types in the field of physical education has been of concern to the profession for some time. What are its possible implications from the existentialist point of view? Keep in mind that the existentialist views man as a unique historical animal; that this philosophical tendency emphasizes that man should involve himself concretely in the human world; and that man is urged to obtain the truth from life in whatever way that he can. Furthermore, the existentially oriented teacher would have man search himself as he becomes involved with the finite world prior to choosing his values freely in an attempt to transform himself *and* the world in the future ahead of him. This personal involvement and free choice of educational values implies that there should be a solid foundation in the arts or humanities where there is subjectivity and an opportunity to explore the human world.

If the education of the young man or woman should be generaliy liberal, including experiences in poetry, painting, music and creative writing, then modern dance could contribute in an unusually fine way to the growth of creativity in the individual. Here the student has the opportunity to fully explore movement patterns in an attempt to experience the feeling of being at home in his/her own body. As the student becomes aware that he/she is truly free in this medium, he/she is able to use dance activity as play of the finest type. Such dancing can provide a sense of release and personal liberation along with creative self-expression. True artistic creation provides the opportunity to convey one's innermost feelings in patterns of creative movement. Kinesthetic awareness is enhanced; one tends to find oneself through this medium; and appropriation through dance occurs.

Two other persistent historical problems of a professional nature for physical educators are the use of leisure for physical recreation and sport activities and the perennial issue of amateurism and professionalism. What are some of the basic implications from existential philosophy? Basically, the type of play in which personal liberation is a fundamental characteristic would be viewed most favorably. In sport the individual can be free only if he selects his own values and achieves self-expression. At an earlier age it is obvious that the child creates his own world of play and thereby eventually realizes his true identity. Conversely, unless

more planning in this direction is undertaken by varsity coaches, the typical varsity athletics experience in Canada could well move in the direction of U.S. intercollegiate athletics with its misdirected emphases and resultant dehumanizing effects. This writer is not against excellence in sport at the university level, but he is dedicated to the preservation of the athlete's authenticity and under no circumstances could accept the exhortation to win at any cost. Thus, the coach is confronted with a great dilemma—how to encourage excellence; how to preserve the athlete's authenticity; and how to satisfy those who view victory as the only desirable outcome for the team.

The above problem is closely linked with the issue of amateurism and professionalism—an issue that somehow has become linked with sport more than any other area of cultural endeavor. Russian amateurs play hockey with Canadian professionals on an equal basis. Obviously, the terms "amateur" and "professional" have different meanings for both countries. New criteria for the determination of amateur or professional status must be explored. The old idea that taking money or any article worth money immediately disqualified the participant as an amateur has been interpreted so many different ways by sports-governing bodies around the world that it has become a travesty.

Conclusions

While recognizing that this examination of the agnostic, existentialistic philosophic stance in regard to sport and physical activity in education has been limited in scope, one cannot escape the conclusion that physical education teachers and sport coaches would be well advised to seriously consider the implications of this philosophical position for their professional endeavors. The future is too uncertain and frightening, and the warning lights are flashing too strongly and too regularly against so many prevailing educational practices to be ignored.

The above statements are made with the full recognition of the fact that "there is not *one* philosophy called existentialism .... There is no set of principles common to the [many] beliefs of the various existentially oriented philosophers .... Though their answers are not identical ... the term 'existential' points to a certain state of mind ... a spiritual movement ... which is alive" (Heinemann 1958, p. 165).

The position of physical education and sport in the educational hierarchy is not so strong that it dare ignore the implications of existential philosophy. What dedicated professional person in any field

would not *attempt* to answer the vital questions raised by this philosophic stance as he or she faces the serious challenges of the 1970s and thereafter?

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*Although he did not quote from this source directly, the author thinks it appropriate to give recognition to the first comprehensive treatment of the relationship between man and sport written by Slusher in the tradition of existential philosophy.

Chapter 4

Proposal for the Establishment of University Centers for the History, Philosophy and Comparative Aspects of Physical Education and Sport

There are reasonably strong indications that there is a need for, and developing interest in, improved teaching, research and service in the areas of history, philosophy and comparative aspects of physical education and sport. Establishment of centers for these areas in the field would be appropriate within the framework of most universities in Canada and the United States.

Few would deny that many cultural advances have been made in the world in the last quarter of a century, and there has been significant advancement within the field of physical education and sport as well. It has become increasingly apparent that many historical events, social influences and scientific discoveries and inventions all hold implications for this field. It is also true that sport, physical activity and dance—human movement phenomena—have had a significant impact on individuals and culture. The knowledge explosion has caught up with

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physical education and sport just as it has with other developing disciplines, and the increase of such knowledge is fast making it impossible to keep up with retrieval through what have been normal channels in the past.

It should be mentioned parenthetically that the potentialities for both pure and applied research in physical education and sport are limitless. Many well-informed people do not understand how it is possible for physical education to be related to the humanities, the social sciences and the natural sciences at one and the same time. This is true because of the unique nature of the field—a man-moving or man-in-motion approach that asks an endless variety of questions about the nonverbal humanities aspects of the human animal. All of this means that there are possible relationships with physiology, anatomy, psychology, sociology, history, philosophy, anthropology, economics, political science, administrative science, biochemistry, physics, scientific medicine and others not yet envisioned.

Reasons for this Proposal

The main reason for urging the establishment of university centers or institutes is to insure that the history, philosophy, and comparative or international aspects of physical education and sport as a growing profession and discipline are faithfully recorded, investigated, analyzed, interpreted and compared. In the past, historical investigation, especially insofar as master's and doctoral theses are concerned, has been reasonably popular and well executed, but studies relating to philosophy and the comparative aspects of the field have been insufficient and sporadic. Philosophical studies have been largely normative in nature, and very few have been analytical or critical. Comparative and/or international investigations in this field have been dominated by what might be called "travellers' tales" and "educational borrowing." This era was followed by one in which international cooperation and harmony were stressed—as long as a certain political philosophy prevailed in all countries being considered. It is time that more careful analyses were made of the educational and social phenomena of different countries. There is also a need for additional investigation backed by the developing research methodology and techniques of the social sciences.

Scholarly Endeavor Must Be Upgraded

The field of physical education and sport is faced with the necessity of upgrading its research efforts in the areas being discussed. In the process, graduate programs will need to be structured so that the field

will be able to cope with the knowledge becoming available both within the field and from closely related professions and disciplines. In addition, there is a need for postdoctoral fellowships so that young scholars and researchers in the sub-disciplinary areas under discussion will have the opportunity to gain greater research competence. Within a reasonably short time, these men and women should be placed in teaching and research positions at all educational levels throughout the world.

Suggested Subdivisions for the Centers

There would be five subdivisions within the proposed centers:

Teaching and Research Subdivision (see Appendix 1). Steady relationships would be maintained with professors teaching courses relating to each of these areas at the undergraduate and graduate levels (in both professional and disciplinary curricular tracks or areas of concentration). In the academic programs of physical education and sport, the disciplinary and professional courses would be in the areas of history, philosophy and comparative and/or international aspects. Further, undergraduate and graduate students undertaking term papers, special projects, individual research, master's theses and doctoral dissertations would find such centers with their various subdivisions most useful.

Oral History Research Office (see Appendix 2). This office would obtain valuable source material and raw historical data through tape-recorded interviews with persons who have made important contributions to physical education and sport. There would be an Oral History Research Committee with a chairperson who would also be known as the oral history research office director or supervisor. Efforts would be made to acquire information that could be used as primary source data in the investigation of persistent historical problems in the field and also to obtain biographical accounts of the people interviewed. The Oral History Collection would be open to all master's and doctoral students, as well as faculty members of the university. Further, no serious student of history would be denied access to this collection, except as stipulated by a specific individual in connection with his or her personal memoirs.

Sports Museum (see Appendix 3). The establishment of a sports and physical education museum would be an important part of the work of the proposed center. Such a museum would provide an excellent opportunity for cooperation among physical education, intercollegiate athletics and the various sports-governing bodies. A knowledgeable curator would be appointed on a part-time basis and would be involved in teaching, writing and research in the area of sport history. Such a museum

could be limited to the university itself, or it could be expanded to include artifacts and other historical memorabilia from the city, county, province, region or nation. There are many ways in which such a unit could relate to the teaching, research and service functions of today's complex university structure. The curator appointed would obviously relate to a campus coordinating committee on museums (where such existed).

Physical Education and Sport Review and/or Journal (see Appendix 4). This center for the history, philosophy and comparative aspects of physical education and sport could sponsor a semiannual review or journal that would feature articles relating to the three areas in which the center would specialize. The format for such a magazine should be carefully established during an orderly period of planning. (For example, it could be a popular magazine for the general public or a scholarly journal for the profession.) There should be a board of associate editors with a chairperson and a managing editor. At this time the idea of making available another refereed journal is important to the profession. Budgetary estimates would need to be prepared, and the possibility of a grant to get such a journal started should be explored. Editorial and distribution policies would need to be developed as well.

Documentation Division (see Appendix 5). A fifth subdivision would be a documentation division. As various library materials were gathered and as the oral history collection developed, this division would provide a documentation service in the designated areas of interest to nearby public schools, community colleges and perhaps other universities. Eventually such items as slides, films, filmstrips, sound slides and other teaching aids could be added to this service. Such materials would be made available at a reasonable profit to the division of the center. Further, a system for collecting and abstracting published articles would be started, and this material would have to be stored in some electromechanical fashion for instant retrieval.

Identification of a Theme

The establishment of a theme for the center offers considerable advantage to those relating to this project. For example, one approach would be to concentrate on the 15 persistent historical problems that have been identified over a period of years. All of these problems have been related to physical education and sport:

1. The influence of a society's values

2. The influence of politics
3. The influence of economics
4. The influence of religion
5. The influence of nationalism
6. Ecology
7. Professional preparation
8. Methods of instruction
9. The role of administration
10. The concept of the healthy body
11. Sport and physical activity for women
12. The role of dance
13. The use of leisure
14. Amateurism, semiprofessionalism and professionalism
15. The concept of progress.

These 15 persistent problems, or various aspects thereof, could be traced historically, delineated philosophically, and/or compared from country to country. Thus, the work of the center or institute would be on a continuing, possibly never-ending basis. It is quite possible, of course, that new problems might be added to the list or that some present ones might be eliminated.

The following appendixes outline how the various subdivisions of the proposed center might function, and what the work of each might entail.

APPENDIX 1

Teaching and Research Subdivision

This subdivision would be available to both undergraduate and graduate students of the university. Professors teaching courses in the history, philosophy and international aspects of physical education and sport would be invited to affiliate with the center. There is every reason to believe that certain faculty members and a number of students from other disciplines within the university would make some use of the facilities, equipment and services of the center. It can reasonably be assumed that interdisciplinary relationships would develop with those functioning in history, history of education, philosophy, philosophy of education, comparative and international education, sociology, educational sociology, anthropology, economics, political science and other related subjects.

The teaching, research and service functions of the center would be significant for students whether their interests were primarily profes-

sional or disciplinary in nature. There would be courses and opportunities for the teacher and/or coach who wants to understand the historical background of his or her field, the present beliefs and practices of professional colleagues and associations, and also the comparative and international aspects of physical education and sport. The discipline-oriented student would find innumerable approaches to scholarly work leading to the M.A., M.S., and/or Ph.D. degrees. Thus, there would be courses available for those who wished eventually to add to the body of knowledge in the respective sub-disciplinary areas, as well as for teachers and coaches who wished to follow the M.A.T., M.S.T., and Ed.D. programs in the general area of professional education with specialization in the field of physical education and sport. Obviously, there would be some common core of courses in which students pursuing either of these approaches could study together profitably. Also, a number of these courses could be offered to students from other academic units or schools.

The following series of course offerings gives an indication of the type of education experiences that could be made available:

Undergraduate

1. Introduction to (and History of) Physical Education and Sport (freshman or sophomore year)

Note: Some historical material could also be included in a first course in physical education in an attempt to introduce the student to the *discipline* of physical education as well.

2. Physical Education and Sport Philosophy (sophomore or junior year)

3. Comparative and International Physical Education and Sport (junior or senior year)

4. Special Problems in Physical Education and Sport (junior or senior year)

5. Honors Seminar (junior or senior year for honors students)

Graduate

1. *Physical Education and Sport History.* An analysis of the research literature related to the historical foundations of physical education and

sport; discussion of selected persistent problems such as the influence of economics, politics, nationalism and religion; also, the influence of other problems such as type of curriculum, methods of instruction, the role of administration, the concept of the healthy body, the use of leisure, the role of dance and music, amateur and professional sport, aims and values, the concept of change, etc. Research papers and a comprehensive review of the literature would be required. The undergraduate course in this sub-disciplinary area would be a prerequisite. Prior courses in history and history of education would be desirable.

2. *Physical Education and Sport Philosophy.* An analysis of the literature related to the philosophical foundations of physical education and sport. Discussion of normative and analytical approaches to scholarly endeavor in philosophy and educational philosophy as this discipline and sub-discipline might apply. Review of the leading philosophical tendencies of the Western world with their possible implications for physical education and sport philosophy. Would include an attempt to delineate one's own personal philosophical stance. Undergraduate prerequisites: one course in philosophy, one in philosophy of education, and one in physical education and sport philosophy.

3. *International Physical Education and Sport.* An analysis of the literature related to the comparative and international aspects of physical education and sport. Historical examination of the five identifiable stages in the development of this subject matter in education and physical education. The application of scientific method to the study of persistent and characteristic problems of various societies on a cross-cultural basis as they are related to physical education and sport. Hypotheses, theory-building, model formulation, and individual investigation. Undergraduate prerequisites: one course in comparative physical education. Prior courses in regional geography (or other related discipline) and comparative education would be desirable.

4. *Seminar.* Discussions, critiques of completed research and thesis prospectuses, and basic problem solving relative to scholarly writing and research in the history, philosophy and comparative aspects of physical education and sport. Presentation and criticism of completed student theses, as well as studies by faculty members and visiting professors. A course in research methods and techniques would be taken *prior* to the seminar experience. Students would be encouraged to enroll in Seminar continuously while in residence.

5. *Special Projects.* Independent research and analysis under the

supervision of a graduate faculty member. Could be taken for credit several times, although special approval might be needed.

Note: This course could be offered summers as a special group practicum (each of at least three weeks' duration) or during the regular academic year for courses that are in the process of development, that is, prior to permanent adoption after successful evaluation.

6. *Methods and Techniques of Research in the History, Philosophy and Comparative Aspects of Physical Education and Sport.* Introduction to, review of, and appraisal of research methods and techniques particularly as these might apply to these areas of interest. Emphasis would be placed on relating students to professors with a high degree of research competence in these subject matters. Students would be expected to develop a variety of proposals for research projects, all of which would be subject to constructive criticism by all concerned. Prerequisite experiences would include courses in the history, philosophy and comparative aspects of physical education and sport and an elementary course in statistics.

7. *Thesis Research.* Planning and preparation of theses and dissertations under the supervision of a graduate professor (and committee).

It is important that the reader understand that a pattern is emerging regarding types of degrees awarded, and program sequences elected, in the master's program. Thus, it is recommended that a two-track approach be followed. The emphasis in one track would be on the preparation of scholar-teachers and scholar-administrators, while the emphasis in the second track would be on specialization or research curriculum (probably culminating in the Ph.D. degree). There seems to be no reason why the work of the proposed centers for the history, philosophy and comparative aspects of physical education and sport could not serve the needs and interests of students in both curriculum tracks, since a common core of knowledge and experience is needed by both groups of students.

APPENDIX 2

Oral History Research in Physical Education and Sport

The idea of oral history research in physical education and sport is a relatively new one, although as far back as 1948 the late Allan Nevins

conducted the first interview for the embryonic Oral History Collection of Columbia University. The first research office in physical education was started in 1965 when Marianna Trekell was asked to assume the post of Oral History Research Office Director by this author, then Executive Officer of the Graduate Department of Physical Education at the University of Illinois.

Oral history has been defined as "a spoken reminiscence which has been recorded with the aid of a trained interviewer-historian in accordance with recognized ethical and procedural standards and typewritten under his supervision" (Bornet 1955). Basically, the idea of oral history research is to obtain facts, half-facts and opinions from people who were part of significant events that happened in a particular field of endeavor. Ideally, these statements should be gathered while the interviewee is still able to recollect accurately what transpired. Much historical data of this type has been lost in the past. Now it will be increasingly possible to make this information available for future investigators as part of the library collection of the particular university concerned.*

The purpose of the oral history research program is, therefore, to obtain valuable source material—raw historical data—through tape-recorded interviews with persons who have made important contributions to the field of physical education and sport. In this instance an effort could be made to relate their thoughts to one or more of the persistent historical problems that have been identified or some portion about which they may have particularly strong feelings or with which they may have actually played a part. In addition, an effort should be made to gather significant data from those leaders in physical education and sport relative to their own personal memoirs. This might result in data that has not previously been recorded in any form elsewhere.

The execution of a project of this type on a continuing basis is not a simple task, but it could be a most satisfying one to those involved. Obviously, the oral historian must develop a fine working unit from the standpoint of personnel, facilities and equipment. The oral historian, any associates or assistants and secretarial staff must be competent and interested in the work. Administrators and others may find it difficult at first to comprehend why such a research office does not seem to be producing more results. The point should be made continually that the results of the work of such an office are part of a developing library of

*Some of this material has been adapted from the work of Professor Trekell, at times with the assistance or advice of the author.

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oral history, which will make data available for historians and others to examine and use if needed.

A public relations effort will be needed to keep people informed about the availability of such data. Annual reports explaining the accretion of historical data concerning the designated persistent problems, the availability of the information, and the conditions under which such material can be used should be developed. A small brochure explaining the office's basic functions should be made available, and occasional publicity releases featuring a human interest story about the work of the service would help greatly. A good relationship with the university archivist would be of mutual benefit to both parties.

The oral historian cannot just say to a visiting dignitary in the field, "why don't you stop by the office so that I can tape a conversation with you?" To do the best possible work, which means to be prepared to ask the right questions, the oral historian should do a great deal of planned reading in advance. Such reading might include what the man or woman has written, what has been said about the person, and other selected materials describing events in which he/she may have been involved. The interview schedules should be developed in keeping with the particular persistent problems being discussed at the time of the interview(s). This says nothing about what happens after the interview; how the material is transcribed, proofread and edited; and how decisions are made about how and when such material will be made available to historical scholars.

An operating manual containing the policies and procedures that are to be employed by the Oral History Research Office should be developed by the Director and advisory committee (presumably with student representation). Broadly speaking, it might cover the following aspects of the work:

1. Purpose
2. Organization and administration of the program: Oral History Research Committee; interviewers; transcriber
3. Selection of people to be interviewed preliminarily
4. Restriction on use of memoirs
5. Action guidelines: pre-interview; interview; post-interview
6. Use of memoirs
7. Conditions of use
8. Equipment
9. Budget
10. Reports and evaluation.

APPENDIX 3

Suggestions for the Development of a Sports Museum

The concept of a sports museum is neither unique nor new. There have been such developments in professional sport in the United States and in amateur sport in such countries as Czechoslovakia and Switzerland. What is new is the idea of viewing this subject from an international, national, regional, provincial (or state), urban and institutional standpoint and then locating such a museum within the scholarly environment of a university. Here is a plan, therefore, to inaugurate an integrated program of artifact collection, verification, documentation and display. It is important to initiate programs like this within a number of universities before more of our cultural heritage is irretrievably lost.

Purposes of the Program

The development of a sports museum of the type envisaged would have a twofold purpose, both of which relate well to a university-based center:

1. Such a museum would serve as a repository for objects that should be preserved because of their aesthetic, historic or scientific importance. Once gathered, the objects could be fully documented—their history developed in the greatest possible detail—so that their value for scholars and students would not be lost.

2. A museum of this type would provide data for developing useful educational aids. Filmstrips, slide sequences, and sound-on-slide sequences, complete with sources, could be developed for distribution. In addition, many typical, commonplace objects, accurately identified and documented so as to demonstrate physical characteristics, associations, principles or processes, could be preserved.

Subsidiary Areas for Development

Coupled with a strong national orientation, it would be possible to organize several subdivisions of an international nature within the museum. The following list serves only to provide an indication of the many areas that could be developed:

Sports and Games in Traditional Cultures. Games amd sports are universal and transcend history. A valuable addition to a sports museum

would be a collection of artifacts, copies of artifacts and photographs that reflect the sporting practices of early civilizations. Two civilizations that have had a marked effect upon Western culture—Greece and Rome—offer unlimited possibilities. In addition, there are numerous other societies whose game patterns and game equipment have had a significant influence upon North American culture (e.g., rubber was first introduced into Euro-North American culture in the form of a rubber ball which was used by the Mesoamericans in an elaborate ball game).

Comparative Aspects of Games and Sports. An increasing amount of research is being carried out on various comparative aspects of sports, but a sports museum would offer a unique opportunity to display pictographically, as well as with concrete examples, the changes in a game due to cultural or technological impact.

Regional and University-oriented Aspects of Sport and Games. Wherever the museum is located, special emphasis should be placed on beginning subdivisions relating to sport in that particular urban area and/or region. If the museum is housed at a university, it would be most appropriate to preserve the athletic tradition of men's and women's sports at that institution.

Accomplishments of Ethnic Minority Groups in Sport. In Canada the sporting traditions of both Upper Canada and Lower Canada need to be preserved, not to mention the games and sports of the Canadian Eskimos and the Canadian Indians. Such a subdivision of a sports museum could feature exhibits about the athletic achievements of these groups of citizens.

Organization of the Museum

Legal Status. Such a museum would have to have legal status so that it could enter into contracts and hold title to its collections, equipment and real property. In addition, it should be able to collect and disburse funds. Directly or indirectly, a museum must be chartered or incorporated according to the laws of the province/state in which it is situated. As a nonprofit, educational organization, a museum fits well within the university structure.

Governing Board. The dean or director of the educational unit under which the museum is constituted would be the administrative officer to whom the administrative head of the museum would be responsible. The museum should have an advisory board which would be responsible for

the formulation of management policies. Members could be selected from both within the field of physical education and sport without.

Director of the Museum. The museum director would be directly responsible to the administrative head of the larger center of which it is a sub-division. The museum director would administer the policies established by the museum's governing board. Other responsibilities would include the following:

1. Acquisition of artifacts, copies of artifacts, photographs, etc.
2. Organization of records related to the acquisition of these materials
3. Submission of an annual budget
4. Organization and development of educational aids taken from the materials available at the museum
5. Completion of accurate documentation for all objects or artifacts available
6. Supervision of the graduate students and part-time employees involved in research and other duties pertinent to the museum.

Physical Plant. The museum would be part of the center for the history, philosophy and comparative aspects of sport and physical education, and as such it would share space with the other four units included in the center. The area in which the museum would be housed should be readily accessible to visitors. In designing the structural features of the area, consideration should be given to traffic patterns in the building, fireproofing, display characteristics, storage, and an area for filing collection records. A good rule of thumb regarding area division is 40:40:20. Forty percent of the floor space would be for exhibits; 40 percent for collection storage and filing rooms; and 20 percent for offices and work rooms (Guthe 1957).

Operating Budget. The budget would include both capital and expendable aspects. The capital budget would cover the cost of investment in real property, such as permanent collections, furnishings, display cases, tools and instruments and long-term display complexes. The expendable budget would include administrative expenses, equipment maintenance, collection care, exhibits and miscellaneous.

APPENDIX 4

Review of Physical Education and Sport

Another important aspect of the work of the recommended center for the history, philosophy and comparative aspects of sport and physical

education would be a review or periodical devoted exclusively to the publication of scholarly papers in these areas of interest. This should probably be a semiannual publication, which would contain 200-word abstracts of each article in either English or French.

The articles might typically revolve around the sporting tradition of the university, city or region of the province or state in which the journal is located. Nevertheless, in each issue there could be one article of a regional or national character and one with an international flavor. Through such a medium, the editors would be attempting to bridge the communications chasm that exists among these areas, and particularly as it exists in the field of physical education and sport. In Canada such a journal could work toward improving the understanding of those living in regions of Canada where different languages are spoken.

The journal or review would therefore offer a two-way channel of communication through the articles about sport and physical education in the geographical region from which the journal emanates and through articles of a national or international character, not to mention the abstracts in a second language and the occasional article in a second language.

Each edition of the publication would contain a brief editorial and from eight to ten articles. Book reviews and other commentaries would be invited as well. With this type of approach, it is hoped that the journal would appeal not only to those in the field of physical education and sport but to those who share a common bond with the field through the medium of sports and games.

Planning for such a venture should take place over two or three years. It will take a certain amount of correspondence and discussion to obtain the volunteer services of a board of associate editors. Selection of a competent editor and a capable printing company is vitally important to the success of the venture. A large mailing project will be needed to solicit potential subscribers locally, nationally and internationally, not to mention the libraries of colleges and universities on this continent and elsewhere. These individuals and organizations should receive a letter from the designated chairperson of the editorial board and/or the director of the center, a flyer that can be posted on a bulletin board and a subscription form.

A publication such as this should become completely self-sustaining fairly soon, but a seed grant should be sought for the first two or three years to guarantee a good start. For this reason the chairperson of the

editorial board, the business manager and the various associate editors should serve on a voluntary basis. It would be helpful if the editor could be released from some of his/her workload as a faculty member, but this might not be possible. Still further, the editor will need competent secretarial assistance. It would appear reasonable to allot approximately one-quarter time (10 hours a week) for the secretarial assignment in relation to a full workload (40 hours). The annual subscription rate would depend on current publication costs for a journal of this type and the estimated quantity of production. This would be a nonprofit venture and hopefully a professional undertaking of steadily improving caliber.

APPENDIX 5

The Documentation Center

The world today is undergoing a technological explosion unparalleled in history. The upshot of this revolution on this continent is that almost 95 percent of the working population has been freed from agricultural or subsistence pursuits. With so many people available to carry out vast numbers of differentiated activities, it is not surprising that scholars and scientists have generated massive amounts of information. The problem facing researchers in all fields is the need to develop scientific shortcuts that will permit them to rapidly and accurately discover, delineate and organize this information meaningfully so that it can be put to work to help people solve their pressing problems.

Toward this end, a number of methods of information storage and retrieval have been devised so that individuals interested in access to specific information will be able to obtain it without duplicating work. Information storage and retrieval techniques, which are the heart of a documentation center, can be justified economically in any discipline that has its own body of reusable information.

Purpose of the Documentation Center

Within the total structure of a center for the history, philosophy and comparative aspects of sport and physical education, a documentation center would form a vital part, functioning as a library, an archive, and an information center. Within the framework of these three functions, it could provide the following additional services:

1. A dissemination service for the professionals, scholars, journalists, sports writers and critics in the field.

2. Periodically publish (in the journal or review of the center) special listings of data on hand and topical bibliographies.

3. Supply answers to all requests for information, so long as the request is pertinent to the subjects covered by the center.

4. Acquire periodicals, abstracts, papers, reports pertinent to history, philosophy and comparative aspects of sport and physical education.

5. Be a permanent repository of such documents.

6. Abstract and index all such documents in such a way that retrieval of selected items of information can be promptly carried out.

Scope of the Center

The documentation center would be designed to provide service for individuals in all parts of the world. However, data would be sent out only in English. (Of course, there would be exceptions, for instance, in French-speaking Canada.) The primary obligation in this regard would be to the schools and other agencies within the particular geographical region served by the center. Because consultation requests would probably be so varied, careful attention would have to be given to the development of a user's thesaurus and search request form. The use of electronic research and retrieval equipment would be a necessity, and the indexing system chosen would have to be compatible with such mechanization without upsetting normal operations and/or requiring expensive reorganization. Bibliographies or photocopied abstracts of pertinent articles, papers, etc. would be prepared and mailed to the user. No attempt would be made to interpret the results of the search.

Kinds of Questions Likely To Be Asked

Since no center of this type exists currently, there can only be speculation as to the kinds of requests that would be made by the users. However, it is reasonable to assume that the following data would be demanded of the center:

1. Comprehensive searches for information relative to specific topics or problems

2. Biographical data on important individuals

3. Reproduction of abstracts of articles, papers, addresses pertinent to a specific area of interest

4. Specific facts or verification of facts.

No doubt other types of requests would be made, but unexpected search patterns should be relatively simple to initiate if the retrieval system is structured in accordance with already proven principles.

Parameters of an Ideal System

The following factors should be given considerable thought before a final decision as to the most suitable storage and retrieval system is made.

1. *Low cost.* The total cost of the system must be considered—costs of input, storage and retrieval. Thought should be given to the possibility of linking the center's system into the electronic computers already operative on campus and nearby.

2. *Open-endedness* (expandability). The system must be capable of absorbing normal expansion of data without undue stress which might affect its operation.

3. *Simplicity of operation.* Most functions should be simple enough to comprehend so that clinical personnel can perform them adequately with a minimum of instruction.

4. *Compatibility.* The indexing system must be designed so that mechanization of storage and retrieval functions can be introduced without requiring major changes.

5. *Speed in retrieval.* A normal request which involves only material contained in the center's system should be answerable in a few minutes.

6. *High retrieval efficiency.* The system should be designed to yield a high ratio of relevant data to extraneous data.

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Part II

Management of Physical Education And Sport

Chapter 5

Theoretical Approaches to Administrative Action in Physical Education and Athletics

Despite the fact that the task of administrators is steadily becoming more complex and demanding, and that it is becoming very difficult to retain the services of administrators throughout higher education for a variety of reasons, there are many in the field of physical education and athletics who appear willing to assume administrative responsibilities. No matter what the reasons may be—higher pay, more responsibility, the nature of the field, unwillingness or inability to make a scholarly contribution, more prestige, greater power, a lesser amount of teaching and coaching—almost all prospective and beginning administrators have only a vague understanding of the positions to which they aspire. Further, it soon becomes obvious to the new administrator that some sort of a managerial revolution is taking place, but he or she is typically unaware of the development of administrative theory and research in the behavioral sciences and related fields. Certainly any examination of the professional literature available in physical education and athletics prior to 1964 would reveal practically nothing relative to administrative theory that would be helpful.

This chapter is adapted from a paper presented to a symposium convened on the occasion of the opening of the Physical Education and Recreation Education Center, State University of New York, College at Cortland, Nov. 1, 1974. The paper was published originally in *Administrative Theory and Practice in Physical Education Athletics*, Prentice-Hall, Englewood Cliffs, NJ, 1975.

Interestingly enough, there has been a proliferation of administration and/or organization courses in physical education and athletics over the years at both the undergraduate and graduate levels. However, the addition of these new courses can hardly be substantiated by the concurrent development of a body of knowledge in this aspect of the field—the usual reason why additional courses in a subject are added to the curricula. It is true that in physical education there have been more master's and doctoral studies in "administration" than in any other area of the field, but neither these investigations nor the various texts and monographs that have appeared have gone beyond the listing of prescriptive policies and procedures. Further, the identification and establishment of utilitarian principles in this way have provided practicing professionals with material that often has dubious application to actual situations and very little, if any, predictive strength.

Fortunately, the field of physical education and athletics still has an opportunity to relate to the developing social science of administration. Most professionals in the field, and this includes many who are seeking to make a scholarly contribution to the field in the bio-scientific aspects as well as in the social science and humanities aspects, are only dimly aware that a rapidly growing scientific foundation for the profession of administration has emerged. Physical education and athletics administrators should begin to develop such a relationship because organized efforts in the profession have resulted in a vast enterprise that demands wise and skillful management. At this very moment there is a definite need for qualified professional administrators in the field.

Despite this need, until the mid-1960s at least, there has been an almost total lack of theoretical orientation in the design of research and the interpretation of findings in administrative research in physical education and athletics. This means that physical education and athletic administrators seeking knowledge in this direction now could well be regarded as parasites even though literally hundreds of thesis studies of an administrative nature have been undertaken each year for decades! However, there is no valid reason why a good proportion of investigations in the future cannot be of a programmatic nature. If this were to become a reality, individuals struggling with the problems of administrative leadership would soon have a reasonably definitive inventory of administrative theory and research with special application to physical education and athletics.

An administrator should also employ a type of philosophical analysis to supplement the body of knowledge generated by administrative theory and research. This does not imply that such analysis ought to supplant

or supersede any definitive inventory of administrative theory and research that becomes available. Such knowledge can and must be made available as part of an internship experience based on a problem-solving approach to all future administrators. The assumption here is that any such synthesis and integration of knowledge into concepts will also have practical value in providing administrators with the finest type of operational basis. However, it must not be forgotten that value-free scientific investigation may in time tell us how to bring about a particular effect, but it will *never* tell us whether it is desirable to function in a certain way within any phase of social life.

The Temporary Society*

Physical education and athletics administrators need to be aware of the fact that bureaucratic forms of organizations may not be able to withstand the varieties of organizational upheaval that are taking place. "New shapes, patterns, and models are emerging which promise drastic changes in the conduct of corporation and of managerial practices in general" (Bennis 1965, p. 31). A new ad-hocracy is being predicted that will be consistent with the rise of the temporary organization as a general collapsing of hierarchy takes place. "It is this combined demand for *more* information at *faster* speeds that is now undermining the great vertical hierarchies so typical of bureaucracy" (Toffler 1970, p. 125). What will this development mean to the administration of physical education and athletics? If superindustrial man operates within temporary systems, how will that influence the administrative task? Physical education and athletics has been used to "organizational man" who is typically subservient to the organization, immobilized by concern for economic security, and fearful of risk. Will the field be ready to cope with "associative man" who is insouciant to the organization, increasingly takes economic security for granted, and welcomes risk because in a rapidly changing society even failure is transient (Ibid., p. 134)?

The Concept of Freedom

Within the type of society described above, the concept of freedom should be discussed more and understood better within the framework of evolving democracy. For example, to what extent does the individual

*A certain amount of the material in this section has been adapted from *Administrative Theory and Practice in Physical Education and Athletics*, edited by E. F. Zeigler and M. J. Spaeth. Englewood Cliffs, NJ: Prentice-Hall, 1975.

choose goals in life and then have the opportunity and means to attain them? Is freedom crucial to the good life of the future, or will there be a social system that leads man to look "beyond freedom and dignity à la Skinner?" How much freedom can man expect to have in a bureau-technocratic society that is described as "a pattern of social management wherein the hierarchized, pyramidal, depersonalized model of human organization (bureaucracy) is linked with standardized, rationalized means (technology) with the overall aim of achieving control, flexibility, and efficiency in reaching some commercial or social objective" (Tesconi and Morris 1972, p. 7)? The fear is that such a developing situation is against the best interests of man and woman in our society (Ibid.). Quite obviously, administrators of physical education and athletics should remind themselves of the pragmatic realities of the life style that is coming to pass. The ability to cope with the future must be fostered for survival's sake, not on the basis of whether one is liberal or conservative.

Determination of an Organization's Objectives

Perhaps one of the administrator's most neglected areas is the determination of an organization's objectives. Everyone gives lip service to the need for "managing by objectives" as espoused by Drucker in 1954, but most practicing administrators, when pinned down in this regard, resort to words and phrases that display "the lack of a well-developed language of organizational purposefulness" (Gross 1965, p. 195). One of the best responses to such a deficiency would be a plan based on systems analysis that could enable an organization to develop a workable general-systems model. Basic to such an analysis is the fashioning of a performance-structure model that explains the operation of the input-output concept within the particular organization under consideration (Ibid., pp. 196–208).

Positive Approach to Administration

Administrators should be encouraged to think of their responsibility positively and to make their position a creative one. There is too great a tendency on the part of educators at all levels to assume the burden of administration reluctantly. The idea seems to be that a person will take the post even though it will keep him/her from the primary task of scholarship and research. This may well be true, but it is a negative way to view the situation. There is no escaping the fact that the administrative revolution is with us, and, as Gross states, "it provides the people of this planet with their first opportunity of discovering their vast potentials for self-development" (1964, p. 807). Viewed in this

light, administration is a social skill that will have to be employed wisely to help the inhabitants of this earth work their way out of the predicament into which they have gotten themselves.

Transferred to the educational setting, an inadequate administrator of physical education and athletics can soon bring a department or school down to a level where the program is barely subsisting. Thus, young men and women in the field should be encouraged to prepare themselves for the vital task of administrative leadership. Further, the assumption of this challenge does not mean that the individual involved must automatically put scholarship and research aside. He/she should be equipped to promote the idea of administration as an emerging social science and should insist upon arranging his/her schedule so that he/she can make a contribution to the developing body of knowledge upon which the future of the profession rests. As a matter of fact, it is possible to view administration as both a tangential profession and an all-encompassing profession depending upon the administrator's interests and choices.

Need for Action-Theory Marriage

Many say that administrative thought is too practical, while others avow that it is too theoretical. It is more accurate to say that really practical administrative thought will have to be based on far more tenable knowledge and theory than is available. Gross believes strongly that "administrative thought cannot attain a truly academic level until it comes closer to grips with the observable facts of real-life administration" (Ibid., p. 843). Quite obviously, the practicing administrator is not faced with a theory but with a real-life situation that may be resolved by means of a tenable theory. A research strategy is evidently needed, and it should be characterized by the restoration of a proper balance between theory and research; establishment of a better balance between pure and applied research; introduction of comparative and international research in the area; an increase in interdisciplinary approaches to persistent administrative problems; and addition of multidimensional aspects to empirical studies of organizations employing a much larger number of research techniques and tools than used in the past (Ibid., pp. 844-856).

The Current Theory Debate

The mushrooming of the behavioral sciences has made it impossible for a scholar to keep up with the vast quantities of literature being produced all over the world. As a result, those preparing for the profes-

sion of administration have found themselves facing the hopeless task of keeping up with an information overload as well as retrieving great quantities of information that form a human behavior inventory. Also confusing are the conflicting approaches that compete for the attention of the administrator in the many books, monographs and journals. These approaches have been defined by Gordon as the traditional, the behavioral, the decisional and the ecological. Adherents of the traditional view see the task of administration as "rationalizing and engineering an efficient means to ends relationship" (Gordon 1966, p. 9). The behavioral approach analyzes organizations as social systems in which people act, interact, compete, cooperate, perceive and deceive others, to name just a few, and the role of the administrator is to somehow harmonize the many relationships so that cooperative behavior will result with subsequent goal accomplishment. The theory that decision making deserves centrality in organizational operation is more recent and is heralded by some as a new science. Here the administrator is faced with problem solving under highly competitive conditions and is provided with information, objectives, plans and probable consequences. The basic task is to so employ his/her intelligence, imagination and courage through the use of management science techniques that his/her primary objectives are largely achieved. The fourth current theory competing for the attention of the prospective administrator is the most recent and has been tentatively named the ecological approach. It is concerned with the relationships that develop and are fostered among individuals in organizations within their internal and external environments. This tends to be an eclectic, cross-cultural, future-oriented outlook in which the administrator and his/her associates are held responsible for making the organization capable of coping with constantly changing environmental conditions. Gordon urges the administrator not to become trapped by any one approach. Instead he recommends the development of a flexible framework encompassing a synthesis of the four approaches, which may well offer a fuller perspective and a conceptual model for administration, including a variety of variables susceptible to manipulation.

Human Problems Confronting Organizations

Keeping in mind the societal changes taking place and how these affect the individual, and the managerial revolution taking place accompanied by a concurrent development in the behavioral sciences, it seems logical that most of the problems confronting leaders in organizational management will have to be viewed differently than in the past. Administrative science should increasingly provide the evidence upon which the most effective approaches to leadership will be determined.

Recently, Bennis and Slater enumerated what they felt to be the main problems or tasks of leadership in contemporary organizations based on changing twentieth-century conditions (1968, pp. 101–113). The first of these was the integration of individual needs and organizational goals. This had not been seen as a serious problem earlier, but in recent years North American society has shown greater concern for the rights and aspirations of individuals.

The second problem was social influence, or the "distributing power and sources of power and authority" (Ibid., p. 68). The bureaucratic solution to this human problem was placing final authority in the hands of the man at the top of the pyramid. Today executive power is being distributed to a team of leaders or administrators who see things similarly and who are able to work together cooperatively to bring about the realization of the organization's objectives. Closely related to social influence was the third problem of collaboration, or "producing mechanisms for the control of conflict" within an organization. The hierarchical system often seemed to operate on a "keep them sullen but not mutinous" basis, and adequate financial rewards were thought to be sufficient to "keep the ship on course." More recent conditions have warranted the building of a "collaborative climate" by the creation of a flexible structure in which "members of the unit should have a high degree of autonomy and a high degree of participation in making key decisions" (Ibid., p. 105). Other human problems in organizations that require further investigation because of changing conditions were identified as adaptation, identity, and revitalization.

New Concepts for Leadership

In this changing organizational environment the interpersonal skills of the leader(s) will need continual reexamination and study. Certainly the leader must know himself/herself and those with whom he/she associates directly and indirectly. In order to accomplish this effectively, the executive needs to create a climate in which associates will collect information about a problem accurately and promptly, bring this data back to the decision-making group, and then take part in planning and executing future actions (Ibid., pp. 114–123).

Generalizations and/or Constants

Quite obviously, organizational management is faced with a relatively fast-moving social system—one that seems to be changing its course from time to time but which gives no indication of its ultimate destination. Such a state of affairs appears to have taken place in the field of

physical education and athletics. Administrators of physical education and athletics at all levels should understand that they have been put "on warning" about the fluid nature of their environments, and they should avail themselves of every opportunity to "keep ahead" of their associates intellectually so that they will be ready to make the necessary changes that will ensure growth and eventual survival.

This is not to imply that there are not a great many generalizations or constants that carry over from yesterday and help greatly in maintaining the structure and vitality of physical education and athletics. For example, much of what is known about human nature today will be similar or identical tomorrow. The great problem seems to be the need to strengthen the body of knowledge available to administrators so that developments in technology can be matched by the knowledge available about efficient administrative behavior. While this balance is being established, the tried-and-true generalizations or constants from the past should be used daily and only discarded or modified when there is ample scientific evidence to warrant the change.

Increase One's Own Knowledge

In addition to relying upon knowledge from the past, the executive should make it a habit to increase both his/her theoretical and practical knowledge. This should be especially true if the executive detects an area of weakness in his/her managerial knowledge, competencies or skills. The knowledge explosion has been so great that it is a physical impossibility for any one to digest all of the literature available in his own specialization. The successful manager must read widely and often "deeply" and must choose in-service learning experiences selectively. Inquiring as to what administrators should learn, Gross classifies his answer into three categories—knowledge, abilities and interests. He implies that it is one thing to obtain a sound general education and a high level of technical knowledge which includes a substantial understanding of administrative theory and practice, but it is also vital to understand the requirements of the administrative position and the nature of the organization involved. Last, and most important, the administrator should seek to gain knowledge about himself/herself so that he/she may retain some objectivity when making judgments about the behavior of others (Gross 1964, pp. 874–880).

Improving One's Communication

Generally speaking, it is quite reasonable to assume that people will work more enthusiastically with an administrator who communicates

with them in terms they understand. Most people would agree with this premise, but they would not understand the penalty that must be paid for the miscommunication that takes place every hour of the day all over the world. Part of the difficulty is that there are many different definitions of the word "communication," and therefore the term must be defined carefully and specifically before any meaningful investigation can take place. Obviously, there is a long history to the subject, starting with the first gesture or grunt of primitive man.

In recent years there has developed what might be called a science of communication. Basic to this is the understanding of communication as a social process between at least two parties (peoples or groups) which occurs through some type of symbolic behavior. In organizations there are both formal and informal networks of communication, and very little research has been carried out in physical education and athletics on this subject. The administrator needs to understand that the informal communication structure (grapevine) is quite selective when it comes to transmitting information, but he/she should also understand that the speed of transmission by the informal structure is typically faster than by the formal structure. Also important is the fact that in order to promote communication within the organization the administrator must make a special effort to provide an atmosphere where inter-work unit communication can take place.

Investing Oneself in the Environment

An interesting question to consider is what responsibility an administrator has to the community, that is, to the internal and external environments to which he/she is related. This writer has always felt that the executive does have a definite community responsibility and should be prepared to "invest himself/herself" at least to a reasonable degree. The educator is actually in a service profession to begin with, and if the administrator of physical education and athletics invests himself/herself in the larger educational community in which he/she is practicing, there will not be much time left to invest in the outside community. However, the administrator is presumably a mature person who sets an example for others teaching and coaching in the program. Democracy thrives when people work together freely to solve their problems at all levels.

Anticipating Inevitable Change

First it was death, then taxes, and now the inevitability of change has been added to the certainties of life. The administrator of physical education and athletics and his/her associates are going to have to be

ready to improvise, adapt, adjust and innovate to solve the many problems that will present themselves because of changing times. Adaptation and change mean that all concerned with the program will be faced with varying amounts of psychological stress. Thus, the question must be asked: what knowledge, competencies and skills will the executive need to keep his/her associates so stimulated that they will continue to be highly effective faculty and staff members? In the past it may have been possible to answer this question with a recommendation that the administrator improve his/her human relations. Now managers need to be "practical behavioral scientists" in order "to obtain human acceptance and support for innovation" (Flory 1965, pp. 276, 279). There are basic human needs that have often been neglected in traditional management procedures: "improved management stems only from improved men" (Ibid.).

The Strengthening of Organizational Democracy

The vaunted simplicity of former times will hardly return, but strong, directive leadership could return relatively soon either through erosion of personal freedom or revolution. It hardly seems possible to slow down or stop the administrative revolution that has been taking place for decades now, but in keeping with the value system of the evolving democratic culture, the new frontier as envisioned by Gross is most definitely what he terms "organizational democracy" (1964, pp. 812-822). He foresees "a rebirth of individualism in the administered society of the future"—thus "organizational individualism" (Ibid., p. 814). With this type of development in which people have even more mobility, the opportunity for continuous learning, and a security base, a new type of leadership will gradually emerge: "the strong leader, therefore, is he who strengthens organizational democracy by promoting individual participation, self-development, rights, and responsibilities" (Ibid., p. 822).

Improvement of the Profession of Administration

An examination of the literature indicates that administration is in the process of becoming a profession with a disciplinary base. The term "profession" usually implies that someone is professing something on behalf of others in the society. It used to mean that such service was not necessarily viewed in the light of financial rewards. People usually follow a profession for their entire lives, or at least until they retire. A profession is based on an inventory of scientific knowledge. In addition, a profession is promoted and supported by one or more professional associations that develop codes of ethics for practitioners.

It is immediately obvious that the field of administration has some of these qualifications, but not others—and possibly may never have. For example, a profession like physical education and sport has performers, teachers and coaches, teachers of teachers, and scholars and researchers. Some of these professional people may assume the responsibility of administration for a period of time, and then they return to practice their profession in one of the aforementioned ways. On the other hand, some people get involved with the administration of physical education and athletics early in their careers and never relinquish such an involvement. This seems to imply that administration is a new and different kind of profession that may be viewed as either a tangential or all-encompassing vocation. At this moment it is not possible to predict how it will be viewed in the year 2050. Right now it can only be hoped that the field of physical education and athletics will be blessed with a high quality of administrative leadership.

Improvement of Administrative Education

One thing is certain: physical education and athletics will not be blessed with a high quality of administrative leadership in the future unless definite steps are taken to expand and improve the quality of administrative education currently being offered. At the present time, with notable exceptions, administration courses in physical education and athletics are taught by harried administrators who are too busy to give adequate time to class preparation. Problem-solving, laboratory experiences are not the rule, and the texts and readings are often routine and far too heavily practice oriented. Administrators and teachers of administration (if not the same person) do not seem to be aware of the tremendous developments that have taken place in the behavioral sciences. If they are aware, they either do not have the time to become knowledgeable about them or do not feel that they are important enough to include in their courses. Quite obviously, the situation *must* improve markedly, and soon.

Education in the Future

The entire educational structure of North America has been challenged as never before. Is it as bad as some people say it is? Can it be revitalized by evolution rather than revolution? Do we really want "schools without walls?" What are educators going to do about drop-outs and stop-outs?

Certainly much of the administrative hierarchy of education gives every evidence of foundering. Fortunately students specializing in phys-

ical education and athletics have been relatively happy and satisfied, but this is no reason for complacency. This field should be sponsoring committees on the future in each and every educational establishment. If the prime educational objective is to "increase the individual's 'copeability' " with the social system (Toffler 1970, p. 357), it is apparent that many physical education curricula need to be revolutionized and pointed toward an uncertain future. This means that the standard organizational structure may well need radical reorganization so that students can be prepared "in certain common skills needed for human communication and social integration" (Ibid., p. 366). As administrators of physical education and athletics will it be possible to organize and administer programs in this field so that students will acquire the skills of learning, relating and choosing (Ibid., p. 367) that will help them lead full, rewarding and creative lives? This should be our goal.

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Chapter 6

Intramurals: Profession, Discipline, or Part Thereof?

The current controversy within the field of physical education and sport about whether it is a profession or a discipline of necessity applies to intramurals, itself presumably a subdivision of physical education. One simple definition of a profession is an occupation or a vocation requiring knowledge and understanding of some department or field of learning. Traditionally a professional person serves mankind; follows a code of ethics; is licensed or certified to practice; considers his work a lifetime career; and does not consider the amount of money he earns to be of primary importance. On the other hand, a discipline is a branch of instruction or learning. Thus, a professional person bases his practice upon the knowledge and understanding provided by the disciplinary investigator in one or more fields of instruction or learning.

Based on a preliminary analysis, intramurals would have to be categorized as a subdivision within the profession of physical education (which is typically thought to be a subdivision of the teaching profession). In responding to the question, "Is your professional practice based on undergirding disciplinary knowledge," the intramurals director would probably hesitate before responding weakly that the field was moving in that direction. He/she would be referring to physical education's effort to orient itself disciplinarily, but he/she would be hesitant

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about making any significant claims for the scholarly body of knowledge developed by "intramurals people" for use by intramurals directors.

Fractionating Influences in Physical Education Today

Before proceeding further with the intramurals case, it is imperative that a look be taken at the field of physical education as it presently exists. Whether or not mankind is on a collision course with the future because the tempo of civilization is increasing so fast that many people are unable to adjust satisfactorily, there seems to be ample evidence that the field of physical education is on a collision course with itself. Its professional leaders are gradually being forced to make an effort to understand what youth mean when they use terms such as "relevance," "accountability" and "involvement." At the same time higher education is facing greater financial expenses with static or declining legislative allotments. This means that certain subject matters and departments on campus will have higher priorities than others. This problem is compounded further by possibly indefensible "required" physical education programs, academically inferior teacher education curricula, and intercollegiate athletics programs that have lost sound educational prospective in almost all regards.

Still further, there are major internal problems within the field. These are explained as follows:

Specific Focus Approach vs. Shotgun Approach. Should the profession attempt to unite behind the idea that the professional task within formal and informal education is to teach humans to move efficiently and with purpose in sport, dance, play and exercise within the context of man's socialization in an evolving world, *or* should the present generalist curriculum be retained?

Physical Education vs. Athletics Encounter. Does the profession dare to speak out in a statesmanlike, forcible manner against practices in competitive athletics which do not have a rightful place at any educational level or in society?

Male-Female Dichotomy in Physical Education. Can men's and women's departments at all educational levels be amalgamated equitably, efficiently and rapidly so that greater professional strength will be gained at the same time that money for the total operation is being saved?

Professional Preparation Wing vs. Disciplinary Wing. Can the field

of physical education make the adaptation to the newer professional-disciplinary approach? This means that all who teach in the various undergraduate curricula will be scholars (with all that this implies).

Bio-Science vs. Humanities-Social Science Conflict. Is it possible for faculty members teaching in the natural and bio-scientific aspects of the field to live in peace with colleagues forming undergraduate and graduate options in the humanities and social science aspects of physical education and sport?

As if these problems were not enough, the profession is confronted with a situation in which the field of health and safety education *and* the field of recreation are successfully earning separate professional status (and would rather not have the term "physical education" on their letterheads). Moreover, the field of physical education cannot even decide what to call itself. It must also be mentioned that intercollegiate athletics is "running on a financial treadmill that is set at an impossible angle" for it to survive in its present form. This brings the discussion around again to intramural athletics and its state of health.

Intramural Athletics—Then, Now, and in the Future

With all of the woes plaguing the field at present, intramural athletics *seems to be* healthy and thriving both ideologically and practically. No matter which educational philosophy is held by the evaluator, intramurals tends to emerge as a program of sport for all, defying the onslaughts of campus critics. Since its beginning as an organized entity, early in the twentieth century, its popularity has never been greater. The various extant theories of play seem to allow a significant place for individual, dual and team experiences in a form of competitive athletics that is well organized but not overemphasized. Even the use of public funds for the promotion of intramurals meets with general approval, because people sense that there is room in the program for all students, male and female alike.

However, there is a dark side to this rosy picture. The intramurals function has been taken for granted in the past, and this also seems to be true today. Intramurals is regarded as a service program, not an educational one. There is still the feeling both within the field and without that intramurals can make do with inferior facilities and equipment. For example, the officials in intramurals contests only have to be fairly good—just like the players. After all, it's just for fun; what if the official makes a few bad calls? Students only take part in intramural athletics to let off steam, and this provides a safety valve for campuses that might

be more troublesome were it not for the strenuous physical activity provided for aggressive mesomorphs.

And what about the status of the intramurals director and his/her associates in the athletics or physical education hierarchy? Here the situation is similar. Intercollegiate athletic coaches and officials rarely provide more than lip service to the present intramurals ideal, while often using the provision of intramurals "service" as a good excuse for the drive to keep up gate receipts. Intramurals organizers do not fare much better with their academic colleagues in physical education departments. Promotions and comparable salary levels are more difficult to achieve because the intramurals director is usually so busy managing the program that scholarly efforts on his/her part are a rarity. Thus, when the higher administrative posts within physical education and/or intercollegiate athletics are to be filled, the good old intramurals director is passed by for the proven scholar or the successful coach.

It is at this low point that the main thesis of this presentation emerges. The idea is simply this: The development of physical education and sport on this continent has reached the point where the supposed inferiority of intramurals can be overcome through the use of a revised definition that will guarantee at least equality of status within the very near future to all properly conceived, well-organized, and adequately financed programs. An explanation about how to arrive at this halcyon state must begin with the presentation of a conceptual model for the entire field.

A Model for the Profession

A model for optimum professional development in a field called "X" has been developed. This model can serve for any given field based on its broad outline, but here it is designed to encompass physical education and sport. For purposes of this discussion, the following definition of the disciplinary aspect of the field is conceived as follows: "the art and science of human movement as related to the theory and practice of sport, dance, play, and exercise." It is in the best interest of intramurals to adopt a similar disciplinary definition immediately and to begin to conduct its professional practice on the basis of the body of knowledge available.

The model (see Figure 1) includes the following five subdivisions, all of which are applicable to intramural athletics—professional practice, professional preparation, disciplinary research, a theory embodying assumptions and testable hypotheses, and operational philosophy.

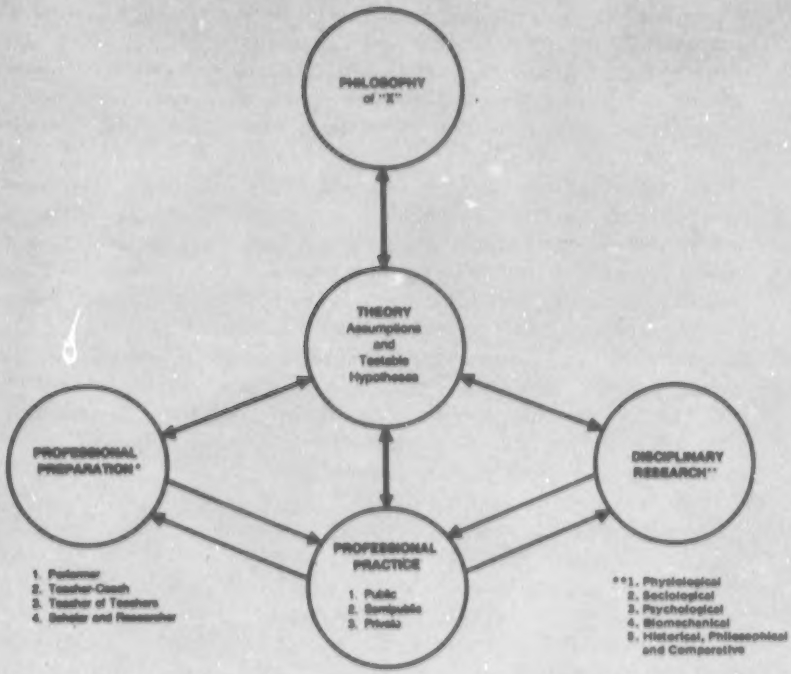

Figure 1. A model for optimum professional development in a field called "X"

Professional practice can be characterized as public, semipublic, and private. Professional preparation should be designed to educate the performer, the teacher-coach, the teacher of teachers, and the scholar and researcher. Disciplinary research includes the physiological, sociological, psychological, biomechanical, and historical, philosophical, and international aspects of human motor performance in sport, dance, play, and exercise. The assumptions and testable hypotheses of theory should comprise a "coherent group of general propositions used as principles of explanation for the phenomena" (*Random House Dictionary*, 1967) exhibited in human motor performance in sport, dance play, and exercise. Lastly, inclusion of the philosophy of "X" as an overarching entity in the model is based on the belief that the value system of a society will finally be realized within a developing social system.

Revising the Definition of Intramurals

It could be argued that intramurals is popular and is making head-

way—good reasons for leaving it alone. On the other hand, mere maintenance of the status quo in a period of turmoil is certainly not sufficient planning for the future. With the current decline in the growth of higher education, all programs will be undergoing continuous evaluation. Those programs on campus that can stand close scrutiny will be supported, but those programs that cannot present evidence that certain educational objectives are being achieved will be challenged. The mere statement that a certain percentage of the student population is taking part or that so many teams are in various basketball leagues will not suffice. Evidence could also be mustered that a certain percentage of the student population masturbates, but on what basis can the case be made that one activity is better than the other? Therefore, it is high time for intramurals directors to become highly competent professional people whose practice is based on disciplinary investigation resulting in a sound body of knowledge. Up to now the approach has been that of the evangelist ever exhorting his "sheep" to greater involvement with the "flock" in an amalgam of physical recreational activities.

The essence of this position is, then, that intramurals has the wrong name and the wrong emphasis; that the old physical education triangle is terribly dated; and that the intramurals subdivision of the field of physical education is somewhat like the headless horseman, ready and willing to ride off in any one of a number of directions. Intramurals should probably call itself something like "physical recreation and intramural sport," and the entire area should direct itself to forming an acceptable definition for the disciplinary undergirding of the profession. Acceptance of immediate new, instructional, and physical recreational objectives as well as long-range goals of a more intangible nature must become a reality soon. A disciplinary-professional approach stressing the art and science of human movement in sport and play would serve notice to the entire field—and to those outside the profession as well—that second-class citizenship for intramurals directors and their associates is over.

Educational institutions can no longer justify using public funds for low-organizational, intramural sports programs that serve as recess periods for those students who presumably are not capable of acceptable human motor performance. Educators do have the responsibility to provide instructional and physical recreational programs of the highest caliber for the vast majority of the student population. The learning of sound physical recreational skills for all young people is being recommended as part of the good life, to be used whenever desired in later life. Up to now the finest instruction, facilities, equipment and the prime time have been available to the people who needed it least! This is not

to say that the program for the gifted or accelerated student should be eliminated, but it is obvious that better balance is needed.

Recommendations for the Future

Looking to the future, the profession of physical education and sport should emphasize that human movement undergirds sport, dance, play and exercise. Understanding the theory and practice of such movement can only come from knowledge, skill and understanding of a basic disciplinary core. A department of physical recreation and intramural sport can soon demonstrate scientifically that active and creative physical recreation should be part of a way of life during school years and after. Thus, its program can be either instructional or recreational.

A realistic assessment of the current situation will show that there is a need for improved cost-benefit analysis. Those concerned with the administration of these programs should explain clearly to all concerned what the objectives of the program are, how these objectives can be achieved by those taking part, and how the results will be evaluated to justify further, and possibly increased, financial support.

With such an approach it would be possible to respond to the opening question about the possible disciplinary or professional status of intramurals. Physical recreation and intramural sport programs are *potentially* integral parts of the educational program offered to all in the department, school, or college of physical education and sport. Whether those concerned with this phase of the program truly achieve such professional status based on a core of sound disciplinary knowledge will depend on many factors in the years immediately ahead. The long-range goals would most certainly seem to warrant the effort of all of us.

Chapter 7

Advantages of a Totally Unified Organizational Structure for Physical Education and Sport in a University Setting

In a totally unified organizational structure, it is possible to make more efficient use of manpower ("personpower") because all faculty members may be engaged as teachers, coaches and scholars. Teaching and coaching may be viewed synonymously in regard to promotion, tenure and salary increases. Also, students can be involved at all levels of policy formation, and other members of the university community, including alumni, can be represented on *advisory* committees which consider policy formulation.

There is an opportunity in a totally unified organization to offer three types of undergraduate programs in physical education and sport: (1) theory and practice of human motor performance in sport, dance and exercise, (2) teaching of physical education and/or coaching of sport, and (3) a disciplinary curriculum in either the humanities and social science aspects of physical education and sport or the bio-science aspects

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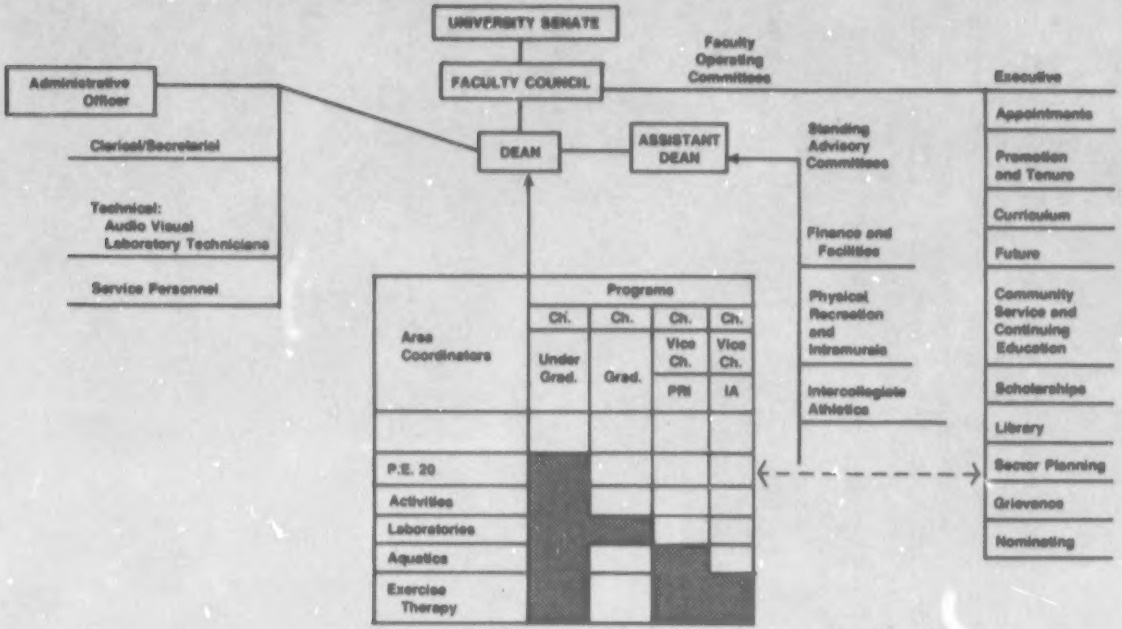
Faculty of Physical Education
1975



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of physical education and sport. There is also an opportunity to move toward the educational ideal in both the intramurals and physical recreation program *and* intercollegiate athletics program. It is even possible to offer an option in the art and science of the coaching of sport in a master's program.

A unified structure can provide five sub-units for budget purposes with "cross-appointments" as follows: (1) undergraduate program, (2) graduate study and research program, (3) intramurals and physical recreation program, (4) intercollegiate athletics program, and (5) office of the dean. Furthermore, there is ample size so that health and safety education and recreation and parks can go their own way to other units where they can "escape" from the field that spawned them.

All of these advantages provide a much better opportunity to improve the status of physical education within the university. This writer has observed such a unified organizational structure for three years and has not discerned any disadvantages. The diagram on page 77 illustrates such a structure.

Part III

The Canadian Scene

Chapter 8

An Evolving Canadian Tradition in the New World of Physical Education and Sport

I believe that the ideals and goals of R. Tait McKenzie still hold true today, albeit in modified fashion because of man's typical lack of prescience. Quite frankly, I feel quite certain that a man such as Dr. McKenzie evidently was would not leave Canada today to work in the United States. I say this because he was a patriotic man and the opportunities are present here to bring any of his high goals to successful fruition. We know that he became the most revered leader of the profession in the United States.

Communication, Diversity, and Cooperation

There is most certainly a need for communication, diversity and cooperation in international relations as the world moves hopefully toward what Glasser has theorized will be a "civilized identity society," in which human concern will again focus on such concepts as 'self-

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'dentity,' 'self-expression,' and 'cooperation' as it did in the so-called "primitive identity society" (1972).

The concept of 'communication' has now risen in importance to the point where its significance is paramount if world society as we know it is to continue. Asimov tells us that we are now into a "fourth revolution" in the area of communications, and he theorizes that the concept of 'the world as a global village' is forcing us all into a race "between the coming of the true fourth revolution and the death of civilization that will inevitably occur through growth past the limits of the third" (1970, pp. 17-20). Thus, interpersonal communication must improve greatly at the personal, family, group, community, regional, national and international levels as we seek a balance among these various components.

A concept such as 'diversity' is also extremely important to all people, and it is especially significant to men and women in the Western world where freedom and dignity for the individual has become a basic aspect of the worldwide ideological struggle. Can we allow the prevailing values of freedom and dignity to be reinterpreted in order to bring about the utopian society outlined by Skinner (1971)?

Third, it would appear that much greater emphasis needs to be placed on the concept of 'cooperation' where people work together for a common purpose or benefit. Healthy competition is fine, but there is so much unhealthy competition around us—even in our field at all levels—that we must make a conscious effort to elevate the idea of cooperation to a much higher level than has been the case in the past. Fortunately, we will receive assistance from certain "recurring elements in the various world philosophies that have become apparent" (Kaplan 1961, pp. 7-10).

Culture and Canadian Culture

As we work toward an understanding of what might be called Canadian culture—and specifically toward what that means for those in the field of physical education and sport—a few definitions for the term "culture," are in order. Culture has been defined as "a particular form or stage of civilization, as that of a certain nation or period: *Greek culture*" (*Random House Dictionary*, 1967). A somewhat more sociological definition for culture is "the sum total of ways of living built up by a group of human beings and transmitted from one generation to another" (Ibid.). Carrying this one step further, the definition of a "culture hero"

is "a mythical or mythicized historical figure who embodies the aspirations or ideals of a society."

A current position taken quite seriously is that Canadian culture is taking shape continuously, rapidly and strongly. Robin Mathews feels this is not so and is very critical of Canadian apathy and American imperialism, while drawing the conclusion that those who own the economy control the culture. He also reasons that the Canadian elite have not done anything about American domination for a simple reason: "they (the old parties) would skin their grandmothers and make lampshades out of them to keep power." Further, Canadians typically do not know enough about their own situation (e.g., their own political and economic systems). Such ignorance may be blamed on the government for playing power politics, for not wishing to offend the United States, and for its unwillingness to keep American professors and courses out of Canadian universities. To improve this situation Mathews recommends that Canadians be educated extensively about this plight and that perhaps even a type of revolution is necessary (1974, p. 3).

This type of statement is heard quite often nowadays. Thus, it is extremely difficult even for the reasonably well-informed Canadian to react intelligently to the various charges and counter-charges made daily. However, the important thing is that Canadians make their own decisions on such matters based on the best evidence available. Catchy slogans, such as "American imperialism" and "Canada for Canadians," often engender blind emotion rather than insightful reason. The task should be to adopt a pragmatic definition of value: if something proves to be useful as a result of experience, it becomes a value for that person or group. This pragmatic test can and should be applied to the introduction of all innovations to Canadian life whether they come from the United States, Abyssinia, or Siberia. And why should some of these new ideas and experiments not originate in Canada?

Comparison between Canada and the United States

Available evidence indicates that a precise definition of the Canadian character is most difficult. The bilingual nature of Canada creates a special problem, and there has not been a great deal of stability in the population. In the past 100 years, almost as many people have left Canada as have arrived from other lands. Canada is typically recognized as one of the modern nations (i.e., one of those countries with considerable urbanization, much bureaucratic organization, advanced technology, rapid growth and extension of the mass media, etc.).

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A perceptive comparison between Canada and the United States was completed recently by Seymour Lipset. This comparative, macroscopic, sociological analysis employs polarity concepts as a technique to compare the core aspects of the two societies. Here Lipset bases his effort on pattern variables established by Parsons as the means for classifying the fundamental values of social systems (e.g., self-orientation—collectivity orientation—that is, perceives the separate needs to the defined interests of the larger group).

Although Canada and the United States probably resemble each other more than any other two countries in the world, Lipset is quick to point out that there does seem to be a rather "consistent pattern of differences between them" (1973, p. 4). Generally, the United States is viewed as being more achievement oriented, universalistic, equalitarian and self-oriented than Canada, but the value differences are really not great. This makes comparison especially difficult.

> The test of the utility of the comparative approach to the two North American societies depends upon specifying the special differences that do exist and identifying the historic issues and problems which sustain the near differences between them.
>
> Though many factors in the history of these nations account for the variations between them, the following factors may be singled out: Varying origins in their political systems and national identities, varying religious traditions, and varying frontier experiences. In general terms, the value orientations of Canada stem from a counterrevolutionary past, a need to differentiate itself from the United States, the influence of monarchical institutions, a dominant Anglican religious tradition, and a less individualistic and more governmentally controlled expansion of the Canadian than of the American frontier (Ibid., p. 5).

Even though there is a sharing of values between the two nations, in Canada the values seem to be held much more tentatively. Further, Canada has quite consistently settled "on the middle ground" between the United States and England (Naegele in Blishen et al. 1961, p. 27). The twin values of equalitarianism and achievement have been paramount in American life, and somewhat less important in Canadian life (although there now seems to be movement in this direction in Canada as well) (Lipset 1973, p. 6).

An important point to consider is that there has been reluctance on the part "of Canadians to be overoptimistic, assertive, or experimentally

inclined" (Ibid., p. 9). Thus, because of many of these so-called national characteristics, Canada has been faced with an identity crisis. To make matters worse, the attitude of many Americans has been such that Canadians tend to develop a type of "national inferiority complex." Americans have taken Canada for granted, and many wonder why Canadians have not simply joined Americans in forming a united nation of some 60 states and a few territories. In the past few years these attitudes have changed as the United States seems to have become less democratic and egalitarian. Many Canadians now view the United States as "the leading defender of conservative traditional social forms" and they view their own country as "more humane, more equalitarian, more democratic, and more anti-imperialist than the United States (Ibid., p. 16).

North American "Decidophobia"

The profession of physical education, notably in the United States, is suffering from what Walter Kaufmann has identified as "decidophobia"—the fear of making autonomous decisions without the aid of "crutches" such as religions, political ideologies, philosophical positions, microscopic deviational maneuvers and other "band-aids of life" (1973, pp. 1-35). Curiously enough, because of the acceptance of the "future shock" concept, we should abandon in many instances the former idea that everything is either conservative (or even reactionary) or liberal (or even radical). So many of life's problems are immediate and urgent and need to be solved now pragmatically or realistically simply so that society can move forward with no further delay.

The profession of physical education and sport in Canada is much more attuned to the need for breaking away from this decidophobic state than is its counterpart in the states. By and large there seems to be a readiness on the part of many Canadians to accept the need for more relevance, accountability and involvement than has been the case in the past. Such readiness is not apparent in the field in the states, except on the part of a small minority.

Comparison in Physical Education and Sport

There are 10 prevailing "stances" in the field of physical education that have to be eliminated if we wish to bridge the present credibility gap that exists between those in the field and the people whom they hope to serve. These stances are as follows:

Stance 1—A Shotgun Approach to Professional Preparation. The

public is having difficulty keeping up with the image that the profession is seeking to project. There is an urgent need to abandon the idea that physical education includes health education, physical education, recreation, safety education, driver education, dance, park administration, physical fitness and sport. The task right now is to teach humans to move efficiently and with purpose in sport, dance, exercise and expressive activities within the context of man's socialization in an evolving world. A much higher percentage of Canadians appear ready to accept this disciplinary orientation as a basis for the profession's development.

Stance 2—The Athletics-Über-Alles Approach. The perennial struggle between physical-education-oriented and athletics-oriented people at all levels in the educational system continues unabated. Poor educational practices in competitive sport are multiplying almost unchallenged because materialistic influences and general inertia seem insuperable. This situation appears to be under control in Canada, although there are occasional exceptions among universities. On the other educational levels, the situation appears to be educationally sound. There are a few sports in the private or public sectors outside of educational institutions where abuses are evident.

Stance 3—The Women-Are-All-Right-in-Their-Place Approach. Professional women physical educators have achieved equal opportunity in various professional associations, and yet in many ways they are still second-class citizens within our own profession. Often they have clung to a separate-but-equal arrangement, but now financial stringencies are forcing departmental consolidations. Title IX legislation has brought about greatly improved interscholastic and intercollegiate athletics opportunities for women. Whether equality with men represents progress is debatable. A much larger number of women in Canada need to accept physical education as a true vocation and to prepare themselves fully for the highest educational opportunities at all levels.

Stance 4—The Body-of-Knowledge Approach. Despite continuing attacks against physical education over the past 10 years, only a relatively small percentage of professional physical educators understand the great need for the development of a body of knowledge upon which the profession can base its practice. This means that the field is still being flooded with young teachers and coaches whose scholarship level is low and whose general education in the humanities, social sciences and natural sciences is poor. Fortunately for Canada the transition to a disciplinary orientation in university programs was quite smooth. Furthermore, the quality of students entering university programs is

somewhat higher than in the United States. Whether the graduate can teach or coach better is debatable, but there appears to be no doubt that the typical Canadian graduate has a better general education and a much firmer disciplinary grounding than his/her American counterpart.

Stance 5—The Password-Is-"Treadmill" Approach. There is a struggle going on within many universities between faculty members teaching and doing research in the bio-science aspects of physical education and sport and those attempting to form undergraduate and graduate options in the humanities and social science aspects of the field. In a field largely concerned with the nonverbal arts and sciences, there are many possibilities for unique relationships. Many of these sub-disciplinary relationships are hardly recognized at present (e.g., anthropology, especially the social and anthropometric aspects). Thus, it is shortsighted and delimiting for any group to attempt arbitrary exclusion of any subdisciplinary field (not to mention the self-defeating nature of the denial of academic freedom). Canada seems to be approaching the question of disciplinary definition with a much broader outlook, although some with a dominating bio-science outlook are finding it difficult to view the topic more broadly. Great care should be taken before inviting consultants from the United States and elsewhere, because such individuals will not automatically have broad outlooks or be free of the cultural bias of other continents.

Stance 6—The Name-Was-Good-Enough-for-My-Father Approach. It is obvious that the term "physical education" is causing a considerable amount of distress to certain university personnel, but the time is not yet ripe for the complete elimination of the term. For this reason the term "physical education and sport" has been recommended as an interim solution. Other names are being tried, and this is good. Great care should be exercised not to condemn those who are innovative (e.g., human kinetics), nor should retention of the present term be criticized too scathingly. For several reasons, notably bilingualism and newer programs, Canada seems to be approaching the problem of terminology boldly and with a spirit of equanimity. The problem will undoubtedly resolve itself.

Stance 7—The Let-Joe-and-Mary-Do-It Approach. There has been a dearth of fine programs of elementary physical education for many years, and it has become increasingly obvious that the need for program improvement at this level is desperate. It is going to take a concerted effort by all concerned to improve this situation. True professionalization of the field of physical education and sport at the state level in

order to control both the public and private sectors is needed urgently. Only then will it be possible to exert pressure to solve this enormous problem which is holding back the advancement of the entire field. The Canadian situation is also in great need of improvement. Strong professional associations may be able to correct this "educational inequity."

Stance 8—The Mickey-and-Minnie-Mouse-Curriculum Approach. Physical education has consistently been relegated to the academic underworld, and generally it has deserved much of the ridicule heaped upon it. Efforts are being made to improve the situation by raising entrance requirements and grading standards and by other ways, but the financial plight faced by many departments and schools of physical education has made these efforts fruitless. Also, the massive influence of intercollegiate athletics negates the whole idea of a concerted effort to improve professional preparation (even if such a need were universally recognized by physical educators themselves). Burgeoning Canadian enrollments in physical education programs have made the physical education degree a "second B.A. outlet." This has provided the field with an excellent opportunity to maintain high standards. Further, Canada moved into the disciplinary curricular approach with almost no difficulty whatsoever. There is also growing recognition that there is much more that needs to be done in the preparation of teachers *and* coaches. Still further, if we plan carefully and maintain high standards, it should be possible to introduce degree programs at the university level where young men and women will be given the opportunity to specialize in the theory and practice of human motor performance (e.g., gymnastics, dance, aquatics, etc.).

Stance 9—The I-Must-Have-My-Pound-of-Flesh Approach. The old "required program" concept at the college and university level is under considerable attack at the present time. Whether it is educationally defensible matters little when limited funds are needed for more important offerings elsewhere within the university. It has become almost impossible to defend the "service" program concept when full academic credit is requested for teaching a sport skill that should have been learned at the elementary school level. Many physical educators are greatly disturbed by the rejection of the required program concept and feel that an "inalienable right" is being taken away. At a few institutions the whole approach to required physical education is being changed, although in many instances the requirement is merely changed to an elective with a continuation of the same offerings. When the educational pendulum swings back again, it may be possible to reinstitute a required orientation and evaluation experience for all who enter the university. With such an approach the incoming student would be

required to develop a self-evaluation profile and select courses based on his/her strengths and weaknesses. Such an evaluation should include the assessment of knowledge, competencies and skills in the theory and practice of physical education and sport. The concept of the required program went out sooner in Canada then in the United States, and the transition to a disciplinary approach made possible a greatly improved elective course experience in the first year of university. There is a definite weakness in the prevailing articulation between theory and practice, however, and this should be rectified soon. The possibility of electing other disciplinary-oriented physical education courses in Canadian universities by all undergraduate students has presented the field of physical education with a great challenge that must be met successfully.

Stance 10—The I'm-Not-Really-Academically-Respectable Approach. For a variety of reasons, physical education has not been, is not, and will have great difficulty in becoming academically respectable in the United States. Major programs in physical education are typically viewed as a series of courses in which gym teachers and coaches are prepared; where not very bright students are taught sport skills and exercises by not very bright teachers and coaches; and where athletes are awarded high grades for skilled performance by coaches whose jobs depend on the continuing eligibility of their charges. The Canadian situation in this regard is distinctly better than the American one. The general education of students is more complete; the entrance standards are higher; the academic standards are higher; and the program has a disciplinary orientation. The Canadian physical education picture is far from perfect, but the feeling now prevails that those in the field have an opportunity to "make it first class" within the university. If we are not equal to this challenge and opportunity, we will have no one to blame but ourselves. Further, it will not take long before this attitude is conveyed to the entire educational enterprise. Such a transformation can and *is* taking place.

Summary and Conclusions

There is indeed an evolving Canadian tradition in physical education and sport that is swiftly moving Canada into the vanguard on the world scene. This world scene is changing rapidly, and there is an urgent need for improved communication, authentic diversity, and a heightened emphasis on cooperation as opposed to competition.

Much has been said about the incomplete development of a Canadian culture, but admittedly the term "culture" needs careful definition. Obviously, we should analyze carefully "the sum total of our ways of

living" as we search for the good life in Canada. We should make our decisions about what we like and what we don't like. Applying the pragmatic test of value to physical education and sport—adopting something that is proven to be useful through experience—would enable us to experiment and to pick and choose from other cultures. In comparing Canada and the United States, there is absolutely no need for Canadians to have an "inferiority complex" or an "identity crisis," and this is certainly true for the field of physical education and sport!

Modern man does have many difficult choices to make in a relatively short period of time. An analysis of physical education and sport in the United States indicates there is a real fear of making decisions, and this is placing inordinate stress and strain on the profession. In regard to the 10 stances that are causing professional trauma in the states, Canada is in a better position in eight of them. All of this indicates that Canadian physical education and sport is gradually and steadily moving into a most enviable position. There is every reason to believe that there is indeed an evolving Canadian tradition in the new world of physical education and sport; that we should be proud of the progress that has been made in the past; and that the future should be bright if we are equal to the task. What is truly important is that we maintain our courage and vision, and that we do the right as we see it regardless of so-called political interests of a self-serving nature.

Such an evolving tradition can only become better and stronger in a free society where men and women have no fear to speak their minds and to carry out their duties. Tait McKenzie said, "We need people not just to gather data and publish it; but to think through the results and their implications . . . Many people will publish the results of research, but there must be someone to see it as a whole and draw the conclusions from it . . ." (Steinhaus 1944, p. 64). He chose the following inscription placed below his famous Edinburgh War Memorial—words that cannot fail to stir the hearts of free men everywhere:

> If it be life that waits,
> I shall live forever unconquered.
> If death, I shall die at last
> Strong in my pride and free. (Mackintosh)

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Chapter 9

Canada at the Crossroads in International Sport

No sooner were the Olympic Games of 1952 over when a cacophony of voices sought to evaluate Canada's poor showing in Helsinki. Some top performers could not compete because of injuries; other teams and/or performers were handicapped because of poor draws in their respective tournaments; and even a number of rowing shells were smashed. Canadians rationalized their showing on the basis of small population, climatic conditions and inadequate facilities (e.g., track and field indoor structures). In response to these excuses, Paul Thomas, the Canadian Olympic basketball player-coach, pointed out that Jamaica had a much smaller population than Canada and yet scored more points; the climate in Finland and Sweden in the winter is even harsher than that of Canada, and both finished in higher positions; and Finland had just completed its first field house for track and field. Thomas then went on to offer what he felt were the reasons for Canada's inadequacies in Olympic competition. The first was "the shortage, in this country, of good coaches in any of the Olympic sports with the indication that there is nothing being done to remedy the situation." The second was "the lack of opportunities for our athletes to actively participate in their various sports." Last, he concurred with the idea that one significant reason for "Canada's usual poor showing in world competition is the lack of good facilities" (Thomas 1952, pp. 19–22).

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At that same time this author wrote an article entitled "Should Canada Drop Out of the Olympic Games?" (1952). After repeating that Canada had a small population, that the young people had relatively few opportunities for competition, and that the quality of coaching could be greatly improved, the article decried the inadequate state of all types of athletic facilities but postulated that there was hope for the future because of the continuing development in professional preparation for leadership in physical education. At that time, one could not foresee that these programs would become basically oriented to the disciplinary approach to physical education (kinesiology, human kinetics). This meant that the early emphasis in the direction of preparing coaches would soon be abandoned. However, the article went on to say that "the greatest stumbling block in the road toward success in world sport competition is the [mixed] Canadian philosophy toward sports and games" (Ibid., p. 8). Additionally, the point was made that there was enough of the British "sport for sport's sake" attitude in Canada to ward off the influence of the United States in the direction of what has been called "shamateurism" (i.e., a condition in which the organization requires participating athletes to sign declarations of amateurism while they are taking money and other compensation "under the table"). What has happened in the intervening 25 years is part of the story to be told in this chapter. For a discussion of "Culture and Canadian Culture," see Chapter 8, pages 82–83.

Historical Summary

Canada is an autonomous political unit whose confederation government draws its authority from the British North America Act of 1867. This Canadian constitution has many similarities to the constitution of the United States. However, there is an important difference in that all powers not specifically granted to the 10 provincial governments are the concern of the government of the confederation in Ottawa. The provinces have been designated the right and power to legislate and administer the affairs of education, civil rights, property and provincial and local affairs generally.

Canada has developed a pattern of living or social structure, one phase of which is its political organization as a type of democracy or republic. Such political organization inevitably exercises a powerful influence on the other phases of the social structure. Further, a governmental form is usually a conservative force that is slow to change.

In a totalitarian state only one philosophy of sport is permitted, but other types of government permit pluralistic philosophies of sport to

flourish (or at least to exist). Under the latter arrangement the state could exercise no control over sport whatsoever, or it could take a varying amount of interest in the sports and games its citizens pursued. When the state does take an interest, the question arises as to whether the state or the province has greater influence through the various agencies each controls.

Canada is a society where pluralistic philosophies exist, and where the federal government has typically adopted a laissez-faire attitude toward sport. The resultant product has reflected this lack of concern, with performance in sport uneven from province to province. There have been sporadic efforts in the past by the federal government to get marginally involved in the area of physical fitness and sport. One such occasion was the enactment of the National Physical Fitness Act at the end of the Second World War. Although a National Physical Fitness Branch of the Federal Health Department was established to "serve as a link between Canadian sports organizations and the government," this program had no impact despite the efforts of several dedicated civil servants. There was a considerable turnover of directors, inadequate funding, and an unwillingness on the part of skeptical provincial directors to grant the federal government carte blanche with many of its proposals. The public was not influenced to any extent by this effort, nor were many of the athletes and physical education authorities. It was no great surprise when the National Physical Fitness Act was repealed in 1954.

The 1961 Fitness and Amateur Sport Act

On December 15, 1961 the Fitness and Amateur Sport Act was enacted, and this was followed by the appointment of a widely representative National Advisory Council on Fitness and Amateur Sport. Cautious optimism about this development was voiced by G. A. Wright of the Canadian Association for Health, Physical Education and Recreation (1962, pp. 5, 36). He expressed a hope that the federal government would use professional association committees to obtain scientific and scholarly knowledge for the National Advisory Council in the same way that the Canadian Sports Advisory Council would be assisting the various sports-governing bodies. Some felt that the federal government was finally getting around to implementing the 1943 Act. Others felt that the 1961 Act was passed largely because of Canada's poor performance at the 1960 Rome Olympics.

Interestingly enough, a variety of voices on the subject of fitness and amateur sport gave evidence that a dual purpose prevailed across the

land. Just prior to the 1961 Act, M. B. Dymond, Minister of Health for the Province of Ontario, asked whether the "nation placed too much emphasis upon particular competitive sports .... Have we given too much thought and attention to the development of a highly selected few, well-trained and skilled participants to the exclusion of the great mass?" (1961, p. 6). Conversely, a few months later, Frank Read, Olympic rowing coach, stated that "our athletes are simply not given the support that other countries are giving to their athletes" (1962, p. 18). He was referring to the number of coaches and their caliber, the lack of financial support and facilities, and the few occasions for regular, high-level competition. Further, he explained that "athletic superiority in the Modern Olympics is becoming a political objective" (Ibid.).

W. J. L'Heureux provided a theoretical underpinning for the Canadian two-pronged approach to fitness and amateur sport that is so characteristic of the Canadian spirit in the modern era. He describes the sport-as-play purpose *and* sport-as-work purpose that are both evident in the culture—"two basically different concepts of sport: the one identifies it as an elementary play form; the other conceives it to be a form of work" (L'Heureux 1963, pp. 7-10). The matter of whether Canada should have a national sports center was considered by R. F. Osborne in 1976. His conclusion was that the purposes of the 1961 Act needed to be reviewed before any such major undertaking was implemented. He inquired whether more could not be realized with available funds in other ways. Once again we find the recurring theme: "excellence of performance on the part of specialists and large-scale participation by the masses of the population" (Osborne 1966, pp. 5, 27-28). During the decade from 1960 to 1970 some progress was made through federal involvement in fitness and amateur sport, but there were many frustrations engendered by the "bureaucratic hurdles" set up along the way through the well-intentioned but often counterproductive efforts of a great variety of people.

When John Munro, Minister of National Health and Welfare, presented his historical "Proposed Sports Policy for Canadians," there was no great surprise. The government evidently felt that Canadians were ready for more significant support for sport and fitness than had been the case previously. Soon after his appointment in 1968, Munro stated: "Make no mistake. I consider it essential to build Canadian excellence in international amateur athletics" (1969, p. 5). Pointing out further that "sports excellence also boosts our international stature," he was quick to add that "success in international sports competition would be to our national advantage if it expands the human capacity for self-fulfillment in our people by involving them more in sports of all sorts on

a mass participation basis" (Ibid., p. 6). Once again there is a declaration of the need for sport for the few *and* sport for the many—a position with which educators must perforce be in hearty agreement.

In 1971, Munro announced 13 new appointments to the National Advisory Council on Fitness and Amateur Sport. This was followed by an announcement that five sports-governing bodies would receive grants totaling some $25,000. Shortly thereafter Munro announced a one million dollar National Health and Welfare Program for student-athletes. Subsequently he explained that "one primary purpose of the grants was to assist Canadians who wished to combine both their educational and competitive careers." The position being taken was that the "training and competitive demands on our best young athletes left little opportunity for them to raise funds for educational purposes." It was also hoped that Canadian athletes would attend Canadian educational institutions, but this was not a requirement. This was a highly interesting and innovative approach for any country in the Western hemisphere, but in time, at least one problem with this plan surfaced: in several instances a cluster of financially supported student-athletes (both male and female) gravitated to the university where the national coach was on staff, thus throwing that particular university athletic conference out of balance.

Recent Statements

Several authoritative statements made recently will be reviewed to round out the picture. Don Macintosh, writing in consecutive issues of Canada's professional physical education journal, states that

> Canadians of all ages, but particularly young adults, have looked increasingly to various types of physical activity to provide outlets for their desire for social contacts, for family outings, for self-realization, for improved health and, in the case of outdoor endeavours, for contact with nature and a feeling of relevance to the natural environment. (May-June 1973, p. 3)

In this same vein he argues for having "no part in artificially creating super athletes for the [1976 Olympic] Games because Canadians do not want nor do they need such means to boost their egos or to vent chauvinistic emotions" (Macintosh July-August 1973, p. 6). Lest he be misjudged, however, he goes on to say that Canadians "should make, however, all reasonable efforts to ensure that athletes who have legitimate claims to compete in international sport have access to good coaching, adequate training facilities, competent medical and administrative sup-

port and care, and adequate international competition . . ." (Ibid., p. 7). Here again is evidence of Canada's two-pronged approach to sport.

Shortly thereafter, Kevin Jones took issue with Macintosh by claiming that the views of the Canadian public "are obviously ready for government intervention in this area" (1974, p. 18). Jones asserts that Macintosh "would like to see sport and politics at the opposite ends of the continuum," and this may be "theoretically desirable for physical educationists," but it is "highly impractical" (Ibid., p. 17). Jones makes it quite clear that his experience as National Secretary of the Canadian Water Polo Association has convinced him "that this sport could not have progressed as rapidly as it has done in the past eight years without the federally supported program" (Ibid., p. 18).

In still another recent paper, John Pooley and Arthur Webster advance the theory that today "at the national level, the influence of politics on sport predominates" (1975, p. 11). Further, they state that "the intent of government politics is to demonstrate power through international sport" (Ibid., p. 13).

Finally, Bryce Taylor asserts that "one reason that Canadians find it difficult to answer these questions (i.e., how their involvement will 'benefit Canadian society and the sport culture') is our lack of a well thought out philosophy of sport with its objectives . . . the lack of a philosophical base for sport in this country can be likened to a hot house plant that is being forced to bloom for a special season" (1975, pp. 3–4). He reiterates that perennial Canadian question, "Will the pursuit of excellence be detrimental to the need for participation by the many?" (Ibid.) However, he ends on a positive note when he asks for a master plan for sport and summarizes his position with a request for philosophy and objectives, dynamic leadership, adequate funding, unified and strong structure and a positive educational program to inform the people (p. 7).

A Model for Sport

By this time it should be quite apparent to you, the reader, that Canada does indeed have a problem insofar as international sport and the Olympic Games are concerned. No one knowledgeable would deny that the social phenomenon of sport, whether it be highly organized, organized, or disorganized, has become a potent social force within the past one hundred years. It can now be characterized as a vast enterprise that obviously demands wise and skillful management. As we have seen in Canada, increased interest and emphasis on sport at both the provincial and national levels is truly a most interesting and important

development in the 1970s. While this was occurring, it has become increasingly evident that qualified coaches for all levels of competition in the many sports operative were not readily available. Provincial and federal officials have been forced in many instances to seek the services of presumably qualified coaches and technical personnel from other countries. To what extent the established field of physical education (and/or kinesiology) will be "ready, willing, and able" to provide the necessary, highly qualified service to the rapidly developing profession of sport coaching remains to be seen. The opportunity for the profession of physical education and its related disciplines to be of direct and immediate service is now most certainly apparent. In an effort to clarify for myself, and perhaps also for others related to university programs in Canada and elsewhere, I have developed an embryonic model that could help us to approach the optimum development of this social force which we have termed "sport." (See Figure 1, page 19.) It is a model which can undoubtedly be adapted to other social forces or influences or to professions and professionals as well (e.g., religion and priest or minister; economics and economist). The model includes the following five subdivisions: (1) professional, semi-professional and amateur involvement in theory and practice; (2) professional preparation and general education; (3) disciplinary research and scholarly endeavor; (4) a developing theory embodying assumptions and testable hypotheses; and (5) an operational philosophy.

Professional, semi-professional, and amateur involvement in theory and practice can be categorized further as (1) public, (2) semi-public, and (3) private. Professional preparation and general education involves the education of (1) the performer, (2) the teacher/coach, (3) the teacher of teachers/coaches, (4) the researcher and scholar, and (5) all people interested in the theory and practice of sport generally. Disciplinary research includes (1) the physiological, (2) the sociological, (3) the psychological, (4) the biomechanical, (5) the historical, philosophical, and international aspects of sport, and (6) other sub-disciplinary areas as yet largely unexplored (e.g., cultural anthropology, etc.).

The assumptions and testable hypotheses of *theory* steadily evolving should comprise a "coherent group of general propositions used as principles for explanation for the phenomena" (*Random House Dictionary*, 1967) exhibited in human movement or developmental motor performance in sport. Finally, inclusion of the *philosophy of sport* as an "overarching entity" in the model presented is based on my firm belief that the value system of a society will in the final analysis—if humanly possible—be realized within a culture (albeit gradually and unevenly because progress is never smooth and uninterrupted). Thus, decisions

regarding the development of any profession by its professional practitioners, or regarding the control or influence of sport as a social phenomenon, are usually based on the prevailing social values. At the present time in Canada there seems to be an opportunity to implement the underlying plan described by this model. This would mean that universities should offer (1) professional programs in the theory and practice of motor performance, (2) in the preparation of teachers and coaches of sport, and (3) in the disciplinary subject-matter areas necessary to provide sport with a full body of knowledge about its many aspects. Laval University in Quebec City has already introduced a degree program in the theory and practice of motor performance in sport and physical activity, and this three-pronged approach described above has been adopted in principle at The University of Western Ontario as well. We are moving currently to implement the three streams explained in the model. To the best of my knowledge, only at Laval University has such a comprehensive plan been implemented within a university structure, and it remains to be seen whether Canada can carry out what seems to be a logical and presumably realizable plan.

Concluding Statements

And so Canada is at the crossroads in international sport. Game Plan '76 was announced by the Canadian Olympic Association in October 1972. The goal for the plan was to establish Canada in the top 10 nations in the world on a total point basis. Since that time problems developed in connection with the official preparation for the Games in Montreal. Many people took sides for and against the necessary expenditures, and the original estimates increased fivefold. There were charges of corruption on the part of a variety of parties concerned in the project. And yet Fernand Landry, coordinator of the Scientific Congress held in connection with the Games, stated:

> I am of the opinion that it is far from proven that the Olympic movement has not contributed to better understanding between athletes ... and people of all races and venues. I think that our contemporary society can profit tremendously from the gently aggressive, optimistic, and motivated environment brought about periodically by the Olympic Games. I believe that this should continue ... in spite of the problems ... in Montreal, Canada and afterwards! (1973, p. 10)

However, as reported most recently by Rich Baka, "It becomes obvious that if the Canadian federal government is to remain involved in the area of sport as indicated by the 1961 Fitness and Amateur Sport

Act it cannot continue to support certain select areas while adopting a laissez faire policy on others" (1976, p. 59). But, while stating that the government has often treated sport "in a trivial, haphazard manner," he readily admits that "it has been a gradually expanding process" (Ibid.).

The greatest stumbling block on Canada's road toward success in world sport competition has been its mixed philosophy of sport, which comprises a series of values or beliefs about what is important in life. Responsible citizens at all levels of society should reexamine these values and norms with great care before a concerted effort is made to change them. It would be sheer folly for Canada to attempt to become a carbon copy of the United States by employing the same methods and techniques in an effort to achieve a certain amount of superiority.

In a free country such as Canada, one that is characterized by an evolving democracy in which individual freedom is valued highly, the influence of such social forces as the type of political state, nationalism, economics, religion and ecology, along with that of the underlying values and norms, is so strong that any effort to dictate to young athletes from the federal level would be doomed to failure. On the other hand, the Canadian way of life is capable of producing outstanding athletes who are also fine sportsmen and sportswomen—young people who can win their share of medals in world competition. Bringing such an ideal to fruition will be very difficult, maybe impossible. And yet it is certainly worth the effort; this we should *never* forget!

Can a country hope to achieve international recognition in competitive sport and not be placed in a position where the government must curtail the individual freedom of its athletes? This may not be possible, but the leaders of oligarchic and monarchical political states do not worry about such denials. In the Western world we do, however. Canadian educational institutions try to employ intelligent, sensitive, hard-working coaches who appreciate the problem of freedom in competitive sport and who make every effort to encourage their athletes to think for themselves, to plan their efforts, to pursue their chosen curricula successfully and to feel the "joy of effort" that comes from a truly fine individual or team experience in competitive sport. Such athletes are "self-posturing" individuals, people who assess their own feelings and attitudes and then compare them with the feelings and attitudes of others. As Tesconi and Morris stated, these athletes will have made a personal choice that is a wholesome blending of a personal contract with a social contract. Finally, if we are able to achieve such an ideal, these athletes will

have acquired a "gut-level passion" and an "affective curiosity" to know more about themselves and their sport; a desire to achieve a "personification" of knowledge; and an opportunity to receive guidance toward establishing a personal identity with a significant amount of self-esteem (Tesconi and Morris 1972, pp. 208 ff.).

One positive step that can be taken by Canada is to declare sport officially an integral component of the educational structure of schools and universities. The names of departments and schools should be changed to include the term "sport" at the first possible moment. If such developments were to take place, it might then be possible to rationalize and then to improve greatly the research components of the various university units over the present norm. Such improvement is needed urgently in the face of developments taking place in the various Eastern Bloc countries where both pure and applied research on sport are proceeding apace, not to mention the necessary increase in reflective inquiry as well on the part of scholars associated with research institutes devoted to sport studies. Failure to meet this urgent need for scholarly endeavor and scientific investigation relative to the increasingly strong social force of sport will result in (1) a steady decline in the status of physical education and/or kinesiology departments; (2) a gradual, but belated, assumption of research responsibilities relative to sport by other disciplines; and (3) an inevitable assumption of leadership in all phases of sport by the Iron Curtain countries.

Despite errors of commission and omission, Canada should be proud of federal and provincial efforts to improve the quality and quantity of athletic participation on the part of a steadily increasing percentage of young men and women. For those who are fearful, let them remember that there are checks and balances in this society that will temper the relatively few fanatics who may turn up.

What seems to be lacking at present—in addition to a fully articulated and integrated federal-provincial effort—is a tenable sports theory and a solid, growing body of knowledge about the task at hand. This is truly a missing link, and its absence is not even partially understood by those with the power to rectify the problem. Such knowledge can only be obtained through the efforts of adequately supported, dedicated scholars and researchers who will work with administrators and coaches to provide answers to the many coaching and administrative problems which must be solved before performance will improve significantly. Such a plan can be carried out by men and women of good will and intelligence working together for the best interests of Canada *and* the world.

Epilogue

Which way should sport go so that it will remain humane and socially useful? Canada is searching for the answer to this question, but so far it has not been found. Canada could opt to field as professional a team as could be bought without negating all of the amateur regulations and without getting caught. She could also elect to decry the excesses of competitive sport, which would lead swiftly to de-emphasis and anonymity in world sport. But is there a third choice—another path that leads to significant recognition on the world scene without individual exploitation for national prestige and without the ignominy of bland mediocrity which denies athletes the opportunity to achieve at high levels? This author believes that there is and hopes that Canada will continue to strive for the truly difficult and worthwhile Aristotelean mean, the middle road that lies somewhere between the two extremes. This is not the easy path to take, but it involves guiding and persuading a free people to be well represented in sport at the international level, as well as to provide opportunities and incentives for the great mass of citizens to take part regularly in reasonably active recreation and physical fitness activities. To paraphrase Robert Frost, Canada should choose the path least traveled by; it will make all the difference.

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Chapter 10

Values Offered by High-Level Sport Competition

At a time when high-level sport competition appears to be increasing in all countries, it seemed appropriate to make some inquiries as to what values the athletes themselves felt were obtained through such involvement. So just prior to the 1976 Olympic Games held in Montreal, I sought to determine the attitudes of men and women athletes from The University of Western Ontario (1) who were training for the Games but who might not qualify; (2) who were definitely scheduled to take part in the 1976 Games; and (3) who had been involved in earlier Olympic Games.

Prior to a consideration of the athletes' values, I reviewed briefly the importance of the major social forces as determinants of the direction a society may take at any given moment in history. The complex "theory of action" or "general action system" developed by Parsons, Johnson and others offered help at this point. Because this theory is so firmly grounded in the descriptive and experimental group methods of research, it seemed logical to use it as an underlying social pattern placing individual and social values in perspective. Parsons' general action system may be regarded as an empirical system and is composed of four subsystems (culture, the social system, the personality and the behavioral organism). These subsystems compose a hierarchy of societal control and conditioning (Johnson 1969, pp. 46-58).

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The first subsystem of the action theory, culture, provides the basic structure and its components and, in a sense, the programming for the action system as a whole. The structure for the social system has to be more or less harmoniously related to the functional problems of social systems; the same is true for the structure and functional problems of the personality and the behavioral organism, respectively. The subsystem of culture exercises control over the social system, and so on, up and down the scale. Legitimation is provided to the level below or "pressure to conform" if there is inconsistency. It can be said, therefore, that there is a strain toward consistency among the system levels, led and controlled from above downward.

If we consider Canada as a social system within North American culture, we are confronted further with four apparent levels of structure within this social system. Moving from the highest to the lowest level—from the general to the more specific—these four levels are (1) values, (2) norms, (3) the structure of collectivities, and (4) the structure of role. All of these levels are normative in that the social structure is composed of sanctioned cultural limits within which certain types of behavior are mandatory or acceptable. Most important, the values are the highest level and there are indeed many categories of values (scientific, artistic, and values for personalities, etc.). As Johnson explains, "Social values are conceptions of the ideal general character of the type of social system in question" (1969, p. 48). Most important for us in this connection is that individual values will typically be conditioned by the social values prevailing in any given culture, and that there will be strong pressure to conform.

Values in Philosophical and Historical Perspective

Here we used the term "value" as equivalent to the concepts of 'worth' and 'goodness.' Proceeding from this definition, evil was regarded as a "disvalue." It was helpful also to draw a distinction between two kinds of value—intrinsic value where a human experience is good or valuable in itself or is an end for its own sake, and extrinsic value where an experience brings about goodness or value similarly, but such goodness or value serves as a means to achieve some purpose or material gain.

Ethics is a subdivision of philosophy that treats the question of values and is known as axiology (the study of values). The term "ethics" is used typically in three ways, each of which has a relation to the other. It is used: (1) to classify a general pattern or "way of life" (e.g., Muslim or Christian ethics); (2) refer to a listing of rules of conduct or a so-called moral code (e.g., professional ethics); and (3) when describing inquiry about ways of

life or rules of conduct (e.g., that subdivision of philosophy known as metaethics).

Initially in this paper our concern is with metaethics and its central questions. What is meant when one seeks to identify the good or the bad? How can we be certain that such intent is correct or valid? Can there be right standards for use in judging actions or objects to be good or bad? If indeed such value judgments are made, how do they differ, if at all, from judgments that are value free or neutral? Even further, we soon discover that it is difficult to know whether to proceed from the general to the specific or vice versa (i.e., from the good in general to the good in particular, or in the opposite direction).

A brief examination of the history of ethics reveals that it is a description of "irregular progress toward complete clarification of each type of ethical judgment" (*Encyclopedia of Philosophy* 1976, p. 82). It could be argued that the changing political, economic and other social influences since the early development of Greek ethics required the discovery and institution of a new way of conduct over the centuries—just as there seems to be a need for altered standards of conduct today. Socrates began the development of standards for the Western world when he gave consideration to the qualities of goodness, justice and virtue. Then Plato gave a spiritual orientation to such thought, believing that these qualities were timeless and had been defined as ideals in a world beyond the ken of man. Conversely, Aristotle searched for his answers in what now have been designated as the natural sciences and the social sciences. Thus, Plato's approach to goodness was through comparison with so-called universal ideals, while Aristotle's conception of 'happiness' resulted from the accomplishment of more natural goals. At that time individual good was related to social good, but presumably the ideas of moral responsibility and free will were not viewed with the same importance as in later Christian thought.

After the ancient Greeks, ethical thought for the next 2000 years was oriented more to practice than to theory. Even though moral codes and life purposes were regarded quite differently, the meanings of most ethical terms and concepts were not appreciably changed. Ethical consideration increased during the period of marked social change of the sixteenth and seventeenth centuries. Scholars began to argue that ethics should be contrasted with science because the assumption was that the scientific analysis of nature should be ethically neutral to the greatest extent possible. Thereafter there was a continuing struggle between the two great traditions of utilitarianism and idealism—the attempt to distinguish be-

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tween naturalistic ethics and moral law prescribed by some power greater than man. In the later nineteenth and twentieth centuries, James and Dewey were seemingly able to avoid this almost ageless distinction between value and fact. They did this by a reinterpretation that avoided, or at least blurred, the controversial issues for those who were willing to accept ethical judgment as a matter of applying human reason to the results of scientific (empirical) investigation. This *post hoc* interpretation ascribed value to human acts or results that proved to be valuable after successful experience demonstrated conclusively that such was the case.

Until philosophy's "age of analysis" became so strongly entrenched in the Western world, it was argued that the study of values was the end result of philosophizing as a process. Accordingly, a person should develop a system of values consistent with his/her beliefs in the subdivisions of metaphysics, epistemology and logic. Some believed that values existed only because of the interest of the valuer (the interest theory). Conversely, the existence theory held that values exist independently and a person's task is to discover the "real" values—to give existence to their ideal essence. The pragmatic naturalistic (experimentalistic) theory viewed value differently again; values that yield results which have "cash value" bring about the possibility of greater happiness through the achievement of still more effective values in the future. Another theory, the part-whole theory, postulated that effective relating of parts to the whole brings about the highest values.

Axiology, one of the four main divisions of philosophy, has itself accrued various speculative domains throughout the centuries. Its foremost subdivision, ethics, deals with morality, conduct, good and evil, and ultimate objectives in life. Another important subdivision deals with the "feeling" aspects of a person's conscious life. Known as esthetics, the philosophy of taste inquires as to whether there are principles that govern the search for the beautiful in life. And, because there has been a need to define still other values in human life, we now have additional specialized, departmental philosophies of education, religion, law, sport and developmental physical activity, and others.

What Values Do Athletes Ascribe to Their Experiences?

The main problem with this preliminary study was to learn which values athletes close to the Olympic experience felt they had gained through striving for high-level athletic performance. This biased sampling of Olympic athletes—actually, ⅔ of some 30 athletes responded from among

the University of Western Ontario's participants in the Games—was asked whether the sport values were intrinsic or extrinsic. They were also asked whether they believed that values are objective or subjective—that is, do values exist whether a person is present to realize them or not? Or is it people who ascribe value to their various relationships with others and with their physical environment? If a competitive sport program in which the person strives to earn a place on his/her country's Olympic team fulfills long-range aims and immediate objectives inherently valuable to youth, it is probably worthwhile whether the rest of us recognize this value or not. If, on the other hand, we were able to prove scientifically that high-level sport competition has relatively little value (and perhaps certain disvalues)—that the majority of people in the social system sees no need for it—then according to the subjective theory of value it should be eliminated.

Despite the inherent limitations of this technique of descriptive methodology, the results obtained were very interesting. The responses were not tabulated on a percentage basis, nor has the question of statistical similarity or difference been considered. Further, the respondents probably gave the types of responses that would be expected of Canadians in an evolving democratic society where there would be no opportunities for careers as professional athletes in the particular sports represented within this study. Thus, for example, no hockey players were included in the sample.

Interestingly, the *intrinsic* values of the Olympic experience—whether it be as past performer, present qualifier or present aspirant—were listed much more frequently and importantly by athletes whose activities ranged over the past 25 years. A number of those responding indicated the importance of "striving for a set goal in life—a really tough one to achieve." They felt that the experience had "made them better persons" by providing the opportunity to impose the severest kind of "self-discipline" upon themselves. (The words in quotation marks are actual quotations from the responses.) The Olympic experience had provided them with a chance for "personal fulfillment," an opportunity to "live life most fully." Here was a ready-made "chance to prove yourself," and I "felt the need to do so." Actually, the largest number stated literally as individuals that "I was proud that *I* was involved." The experience gave me an "added sense of personal worth."

Only about 20 respondents mentioned the idea of "developing loyalties to people and institutions" and the opportunity to work "cooperatively" with others in the possible achievement of a common goal (victory). One

indicated that he felt there was a "carryover value" into later life, and that he has experienced a "continued desire for excellence." Three participants mentioned they felt a keen "awareness of country" because of the experience. Only one spoke specifically of the training experience leading up to the competition, although several others implied the value of such training with their comments. Two respondents mentioned they had "gained knowledge of people from other cultures," and only one mentioned that he felt a "sense of humility" being with the world's greatest athletes.

Since anonymity was promised to each respondent, perhaps it is unusual that more extrinsic values were not listed. Two respondents said that the extrinsic values were definitely "secondary" to their way of thinking. One person stated that they were "important, but were greatly outweighed by the other aspects of the experience." Several mentioned that their Olympic experience gave them "greater status in society," and one stated that in Canadian society his winning a gold medal seemed "more important" to his relatives, friends and colleagues than to him. Three mentioned that the travel had been important to them, while one indicated that "the lasting friendships" made would undoubtedly mean much to him in the years ahead.

Perhaps it could have been anticipated, but only three or four people mentioned aspects of the experiences that could be identified as *disvalues*. One stated that the disvalues were undoubtedly increasing over the years. Another cited examples of individual behavior that were distasteful to him and others. Three people were concerned by all of the politics of officials from their own and other countries. Two mentioned the overemphasis on nationalism and the keeping of team scores and medal counts by the media. Only one person went so far as to say that the Olympic experience had actually been a detriment to his career because of the time, money and energy spent.

Discussion Based on Findings

It is interesting to make a preliminary comparison between the value system of Canada and the values mentioned prominently by the Canadians who were involved in "the Olympic sporting experience." The reader should keep in mind the point made above that the fundamental values of social systems have a strong influence on the individual values held by most citizens in a country. Lipset recently completed an interesting study about Canada in which he based his investigation on pattern variables established by Parsons as the means for classifying the fun-

damental values of social systems (e.g., self-orientation—collectivity orientation or how separate needs are perceived in relation to the defined interests of the larger group). The findings showed that there now seems to be a consistent movement in Canada toward the twin values of equalitarianism and achievement (values which have been paramount in United States life all along). He found further that Canadians were achievement-oriented, universalistic, equalitarian and self-oriented, but were exceeded in these characteristics by U.S. citizens to a degree (Lipset 1973, p. 6). The study also showed "Canadians to be overoptimistic, assertive, or experimentally inclined" (Ibid., p. 9).

In this study we are dealing with a select group of athletes, of course, but it is true that they attached the greatest importance of their athletic experience to the achievement of personal goals. It is quite possible, of course, that the attitudes of Canada and Canadians are changing. In the area of national and international sport, we are now witnessing a strong effort by federal government to become optimistic, assertive and experimentally inclined. Further, it seems that many Canadians are showing an attitudinal change in the direction of regarding the United States as "the leading defender of traditional social forms." A definitive conclusion on the basis of this preliminary analysis is not possible, but there seems to be some movement away from an earlier quite consistent "middle ground position" between the United States and Great Britain on the part of Canada. This area does indeed offer opportunities for further investigations by sport historians, philosophers and sociologists.

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Chapter 11

Management of Effective Programs and Services in Health, Physical Education, Recreation and Competitive Sport in the Community Colleges of Ontario

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Introduction—Society, School and the Individual

Three propositions form an underlying basis for this report: (1) there is a "new world" emerging that men and women can shape in their best interests if they will but grasp the opportunity; (2) Canadians should dedicate themselves to an unflagging search for their own evolving tradition in a world that is rapidly becoming a "global village," but avoid "unreasonable nationalism"; and (3) those graduating from colleges and universities can improve the quality of life if they diligently develop their life purpose.

This chapter is adapted from a paper presented to the Committee of Directors of Athletics and Recreation, Colleges of Applied Arts and Technology of Ontario, Toronto, December 15, 1976. Appreciation is expressed to Sue Swain, graduate research assistant, for her careful tabulation of the questionnaire responses.

We must also consider the concept of Canadian identity, an area in which there appear to be two positions: (1) we should search for it, discover it, and then promote acceptance of it and what it entails; and (2) it is already known and should be communicated to ourselves and others. Both groups evidently agree, however, "that the Canadian identity, whether known or not, is threatened by certain forces, some external, some internal; thus, they argue, the ultimate purpose of Canadian studies is to combat these forces, be they forces of imperialism, continentalism, regionalism, centralization, federalism, or whatever" (Symons 1975, p. 11).

The Need for Self Knowledge

Universities have been able, at least to a reasonable degree up to now, to remain sufficiently detached from their surrounding communities, provinces, and country in order "to be able to subject the values and institutions of that community to critical examination," but the community colleges have not enjoyed this opportunity (Symons 1975, p. 15).

In Ontario, only as recently as 1965, the Minister of Education, William G. Davis, brought Bill 153 to the Ontario Parliament as an Act to Amend the Department of Education Act to authorize the early development of a series of Colleges of Applied Arts and Technology (CAAT). The objectives of these institutions were as follows:

1. to provide courses of types and levels beyond or not suited to the secondary school setting;
2. to meet the needs of graduates from any secondary school program, apart from those wishing to attend university;
3. to meet the educational needs of adults and out of school youth, whether or not they are secondary school graduates. (Ontario legislature 1965)

Premier John Robarts explained this as "a type of training which universities are not designed to offer" (Commission on Post Secondary Education 1971, p. 122). In the 1972-74 *Statistical Summary of the Ministry of Colleges and Universities* (1975, p. 11), we find that there were 22 community colleges occupying some 60 campuses extending from Thunder Bay in the northwest to Windsor in the so-called southwest. Their programs are selected from technology, business, and applied arts and a number of these programs are related to athletics and recreation. Nine of the colleges offer programs in recreation leadership and there are other programs in such endeavors as fitness instruction, outdoor recrea-

tion, coaching of sports, sports administration, and equestrian and facility management.

A Formula for Happiness and Success in Life

Keeping in mind our fundamental obligation as educators to be concerned with the relationship among the individual, the school and the society, I would like to offer a formula for happiness and success in our society. I believe that we must keep this broader perspective in mind as we seek to improve our efforts in the immediate future. "Happiness" and "success" are vague terms and we should understand that they demand careful delineation by each person. For your consideration I would like to recommend the following eight categories or ingredients:

1. desirable personality traits and/or character
2. a broad educational background, including an inquiring mind
3. intensive, specialized professional preparation (for the highest position available according to the person's abilities)
4. a life purpose that can be fulfilled through one's profession
5. active physical recreation to maintain fitness and health and to enjoy the benefits of recreational play
6. active and creative recreational participation (to a reasonable degree in the fulfillment of social, communicative, aesthetic, and "learning" recreational interests)
7. successful home life and/or relationship with others
8. community service (making a definite contribution to the goals of community living based on a commitment to the welfare of humanity everywhere)

Present Status and Future Development

Physical education and sport, including the profession of recreation, are functioning within the field of education, an enterprise that has been noted historically for its great reliance on the wisdom of the ages. It seems safe to state that the field of physical education and sport has not typically been regarded as a leader in educational circles. Accordingly, we can begin to understand where that leaves "poor old PE" in the hierarchy of educational values.

Whether the present lowly position of physical education and sport is fully warranted is another matter altogether. I don't propose to make a number of value-laden claims for the many accomplishments possible in the curriculum through the implementation of a fine, complete

program of health, physical education, recreation and competitive sport. However, I will recommend what an excellent overall program should include *after* I relate what you have told me about the present status of programs in the various community colleges. Then I will suggest a series of steps whereby together you should be able to plan ahead to lessen the impact of "future shock" on your developing programs in the Province.

In the final analysis, we all have to answer to some advisory board or legislative body if it is found that we are not performing our professional duties well. We all recognize change in so many different aspects of life, but what is often not understood is that even the rate of change is increasing sharply. Such a development leaves us no recourse but to be ready to modify our direction by a considerable number of degrees, if it seems necessary as we plan for the future. The educational structure at *all* levels may be due for a remodelling that we cannot now appreciate. The clock will not be turned back, so we must be ready to recommend change that will presumably meet the demands of the changing times. Community colleges may have had a mandate in 1965 that will need to be altered quite sharply in the 1980s. You will not know about the need for such change—or at least not fully appreciate its urgency—unless you act now and plan to be ready for the next decade.

To make matters even more complex, we in physical education, sport and recreation have one of the most blurred images in the entire educational system. This occurred because it "grew like Topsy," but it is also true because of the many conflicting educational philosophies extant in each of the 10 provinces in Canada (not to mention Ottawa because of that unique amalgam in operation there). We must define what it is that we do, and then do a better job of carrying out the functions that we have decided upon. At present we have the public in a state of bewilderment trying to understand what we mean by the many individual and conglomerate terms that we employ.

Present Status—Athletics and Recreation Program in Ontario CAATs

I prepared a questionnaire for distribution to all of you on a list provided by Douglas S. Cowan, Executive Director in the Ontario Colleges Athletic Association. I explained on the questionnaire that it would be very helpful to me, as an outsider to the Ontario community colleges, if responses to these questions could be provided to help me prepare the final report. I explained that I did not intend to base the entire presentation on the results. The questions could be divided into two

categories: those which described present status and those which considered preferences for future development. Responses were received from 27 out of a possible 28 respondents—the directors of the programs in the various colleges.

Question #1—Do you offer a so-called service program in physical education (swimming, leisure skills, physical fitness, combatives, dance, remedial exercise, etc.)? If not complete in your opinion, what is missing? *Response*—23 (or 85 percent) of the responses indicated that they had some sort of service program, although it did not necessarily include *all* of the activities mentioned. Some activities may be offered by a college, but not under the auspices of the department of athletics and recreation. Some of the newer colleges, especially, have a distinct lack of facilities and staff. In many instances college academic credit is not given for physical education/sport. One respondent felt that the program was much too heavily oriented to sport. The question was raised as to whether this should be called a *service* program (in the sense that this word is used typically).

Question #2—Do you have a professional program? If so, what positions are you preparing people to fill? Would you classify your program as excellent, very good, good, fair, or poor? Nine of the respondents (34 percent) answered *yes* to this question, 17 answered *no*. A recreational leadership course is offered at five colleges. Three colleges also have a recreational leadership course, but it is the responsibility of a different department, so no ratings were given. Of the other affirmative responses, one college offers a sports administration course and rates it *very good*; a second offers a physical fitness instructor program and rates it *very good*; a third offers an athletic therapy course and terms it *excellent*; and a fourth college offers a recreation facilities management course and adjudges it as *good* to *excellent*. Two of the respondents, who answered "no" to the question, mentioned plans for future programs to prepare fitness instructors. Another indicated that a recreational leadership program had been approved by the Council of Regents, but the course had not yet been formally inaugurated.

Question #3—Do you have an intramurals and physical recreation program? How extensive is it for both men and women? What percentage of the total budget is spent on intramurals as opposed to intercollegiate athletics (approx.)? The answers to this question varied from college to college and often were vague. All responses indicated that programs did exist for both men and women. Fourteen respondents (approx. 51 percent) stated that they had an extensive intramurals program for both

men and women. In some instances the program for women was not as large because of lack of interest. Many of the activities (team sports) were coeducational and many individual sports were offered too.

Eleven responses (approx. 40 percent) reported either a *poor* intramurals program or did not indicate its extent and merely answered "yes" to the question. The responses to the question about the percentage of money spent on intramurals in relation to the amount spent on intercollegiates were so vague that they could not be tabulated satisfactorily. For those respondents who indicated that they had *extensive* programs, one indicated that as high as 80–90 percent was spent on intramurals, while another stated a 60 to 40 percent relationship in favor of intramurals. The remaining responses ranged from approx. 45 to 30 percent expended for intramurals.

For those who stated that intramurals programs were *not extensive*, the percentages ranged from 50 to 15 percent of the total budget. (Obviously, this question would require a much more valid and reliable response before any credence can be given to these responses.) One respondent indicated that a sum of money was allotted to a sport (e.g., hockey), for both the intercollegiates and intramurals.

Question #4—Do you have an intercollegiate athletics program? How extensive is it for both men and women? All responses indicated that an intercollegiate program of some type was being administered. Sixteen respondents (approx. 59 percent) stated that the programs offered were *fairly extensive* and involved at least three teams for both men and women. Coeducational teams appear to be very popular and in some instances outnumber the one sex teams. Ten respondents mentioned only "a limited program" (approx. 37 percent). Two of these colleges were from the northwest portion of the Province and explained that distance made much competitive sport impossible at present. Other colleges sponsored teams, but only in local city leagues. They took part in the program of the Ontario Colleges Athletic Association only in a very limited fashion. Still other respondents explained that their colleges only entered into regular league play in individual *or* tournament play. Low enrollment and lack of interest were also cited for the poor showing in the number of teams and activities that were sponsored.

Only one respondent stated that there were no women's teams. Other respondents did not respond specifically to this point. One respondent had only one all-male team, but did have seven coed individual sports in the program. Three respondents indicated that they had a well-established and entensive program. All of the others appeared to have

weaknesses in their structure, or only partial participation for a variety of reasons (named and unnamed).

Question #5—Have you, or any of your associates, made an effort recently to determine what your students feel are their needs and interests in any of the areas mentioned above? If so, what were some of the major responses? Nineteen (approx. 70 percent) reported that they had "in some way" tried to determine the feelings of students about the program. Students had requested: instructors clubs (5 responses), more free activity (4), more coed activities (3), expanded intramurals program (3), more women's programs (3) better facilities (2), a larger budget (2). In three instances it was reported that the students were satisfied with the program. One director reported a lack of interest on the part of students and another reported that there were too many activities for too few people. Some answered *yes* they had questioned the students, but then did not report the response. Another respondent mentioned that a full-scale survey was underway. Two respondents did not answer the question. Five respondents indicated that no formal survey had been conducted, but they felt that the students "seemed to be happy with the program," and that their needs were being met.

Question #6—When any of your young people graduate from any professional course (program) that you offer, are they (or do they have an opportunity to become) certified by the Province or any other agency as professional practitioners for that position? Eleven respondents (approx. 40 percent) indicated that *some type* of certification was available—Canadian Athletic Therapists Association; recreation leadership graduates can obtain Interim B Certificate from Province; recognition from Sport Ontario for course in sport administration; and federal certification of recreation leadership. The remainder of the responses expressed the opinion that this question did not apply to their situation, or they did not reply at all.

Question #7—Have any of the colleges worked out some sort of articulation with any university so that your graduates receive some credit toward a university degree if they wish to continue (and are admitted)? If so, how does this work? Ten respondents (approx. 37 percent) answered this question. Two indicated that credit was given toward university entrance, or that such a plan had just been initiated. Two others stated that no formal arrangement existed, but graduates were being considered on an individual basis. One respondent said partial credit was given and another stated that it depended upon the particular university which the student wished to attend. Interestingly three respondents mentioned that credit was granted by certain institutions in

the United States only. It was pointed out that American universities gave credit for B plus grades or better in the first two years, and credit for the third year depended upon the major subject selected in the States. One interesting comment was that it was typically a simple matter to transfer to States-side institutions, but impossible to do so in Canada. Nine respondents said that this question was not applicable to their situations and eight others gave no answer at all.

Question #8—Please indicate in a few words some of your current problem areas. Just about (100 percent) of the respondents indicated one or more problem areas. They are in descending order of frequency mentioned: lack of money (13 respondents); lack of facilities (12); shortage of staff (9); lack of administrative support (6); lack of interest by women students (6); inability to get credit status for physical education (3); lack of staff commitment (2); conflict in usage of facilities with continuing education (2); general apathy (2); poor administration; too rapid student turn-over; government grants do not cover part-time help; no ice in our arena; poor transportation to and from the college; lack of commitment to the intercollegiate program; differing philosophies of sport among the various colleges; poor communication; difficulty in finding competent officials; difficulty in finding competition; lack of equipment; and difficulty in scheduling events because of conflicts with field trips and evening classes.

Question #9—Has anything been done provincially toward working out an integrated and articulated "total set" of professional program offerings for young people (i.e., to avoid excessive duplication regionally and to ensure adequate coverage across the Province)? The large majority of respondents did not answer this question, or indicated that this sort of planning had not occurred. One person mentioned that a conference had been held, but that there was no subsequent feedback. Another respondent stated that voluminous reports as to what *should* be done are available. Two respondents said that all new programs are controlled by the Council of Regents and this body must give its approval before anything new can be introduced officially.

Results of the Garland Investigation

During the 1975-76 school year, John Garland of the University of Western Ontario's Graduate Study and Research Program completed a master's study entitled "A Study of the Intramural Sport Programs in Selected Colleges of Applied Arts and Technology in the Province of Ontario, 1975-76." On the basis of his findings, he drew the following conclusions:

1. In most cases, coordinating the intramural program was an ancillary responsibility combined with teaching or duties in the inter-college program of those individuals interviewed.
2. Those responsible for programming intramurals are not taking full advantage of involving the students at the administrative (decision-making) level of the intramural program.
3. Accurate student participation records should be recorded as one measure of intramural program development. To date, in most of the community colleges surveyed, this has not been the case.
4. Based on the analysis of student participation levels, those intramural directors concerned with increasing the number of participants can justify: (1) increasing the amount of time spent on intramural responsibilities; (2) increasing the operating budget; and (3) increasing the number of activities offered.
5. In general, the Colleges of Applied Arts and Technology in southern Ontario are providing recreational athletic experiences for the students commensurate with the facility, staff, and financial status common to each particular college. (See pp. 100–109.)

Garland discovered what he felt to be supplementary issues: (1) the homogeneous nature of the total athletic set-up within the Province; (2) the degree of involvement of students at the administrative level; (3) the lack of female participation; (4) the development of organized instructional programs; (5) scheduling difficulties (p. 117).

What Could (Should) Be Done?

In this section of our presentation, we have categorized the various administrative problem areas—in a series of "currently useful generalizations" based on the assumption of a one-term program requirement—that may be encountered in a complete program of health, physical education, physical recreation and competitive sport in a community college. A number of statements will be made about each category from the standpoint of what might be considered a fine program based on sound professional knowledge. Each director is asked to consider each of these headings and the accompanying generalizations in so far as they could (or should) be applied to his/her situation.

1. *Aims and Objectives*—the determination of long range aims and specific objectives is fundamental in the achievement of a successful program. It is most often practical to work from specific objectives toward general aims. A basic philosophy outlining such aims and objectives could help professionals in physical activity and sport in many ways at the present time.

a. *Health education*—comprises experiences which contribute to student's health knowledge, habits, and attitudes
b. *Physical education*—a way of education through vigorous, muscular activities selected with due regard to the student's growth and development pattern
c. *Recreation*—all those activities that students take part in for enjoyment during their leisure; the activities should be consistent with socially accepted values.

2. *The Medical Examination*—assignment for physical education and physical recreation is made on the basis of this examination.

3. *The Classification of Students*—serves individual needs; promotes fair competition between individuals of like interests as well as like abilities; ensures continuity in the program from year to year.

4. *The Individual (Adapted) Program*—those with moderately serious defects, temporary or permanent, should receive help in improving their condition if possible. Some form of interesting, modified activity (games and sports, if possible) should be provided as well.

5. *Health Instruction*—besides specific classes designed for health instruction, indirect instruction through example and practice can do much to influence the health practices of students.

6. *The Conditioning Program*—if the student has not met the minimum standards of the physical education and sport classification test, his/her general level of condition ought to be raised. Students should be exposed to evaluation and counselling, and required or encouraged to round out their general education in those aspects of the field in which they appear to be deficient. Areas to be evaluated include swimming and aquatics, motor fitness, indoor and outdoor leisure skills, combatives (self-defense), and a movement experience in some form of dance or rhythmics.

7. *The Sports Instruction Program*—students who meet a minimum standard in an indoor and an outdoor leisure sport skill and who reach a minimum standard of physical fitness, will be encouraged to elect some activity of their choice as offered by the department for instruction (in both theory and practice).

8. *The Elective Program*—this could be part of a one-term requirement; credit should be given for work completed satisfactorily. Definite instruction in both theory and practice with continuing supervision and

guidance must be offered, if this is to be considered a legitimate part of the educational process. This elective program can continue through the second term after the one-term requirement has been met successfully or the complete classification test has been passed.

9. *Intramural Athletics*—every able student should be encouraged to participate in competitive sport at his/her level of ability; skilled instruction should be available.

10. *Intercollegiate Athletics*—this high-level participation affords the gifted student an opportunity for advanced physical, mental and social development; as many as possible should be included in this phase of the program. Highly capable coaches with a sound educational background are absolutely necessary for the best type of program.

11. *Individual Physical Recreation Program*—recreation assists men and women to become "artists in living."

12. *Evaluation and Measurement*—adequate measurement and testing should be available at the beginning and throughout the administration of the entire program; this is the only way to ensure the achievement of desired objectives.

Six Possible Common Denominators

In the field of physical education and sport, there is an urgent need to establish some specific common denominators upon which we can all agree minimally. The following are some recommended common denominators in fitness, sport, and physical recreation upon which we may all be able to agree.

1. The community college student should have basic health knowledge. Through cooperative effort of both public and private agencies the young person should be helped to develop certain attitudes toward his/her own health in particular and toward community hygiene in general.

2. All concerned should work together to help the community college student develop knowledge, competencies and skills that will help him/her make worthy use of leisure. Physical recreation is important, but communicative, creative and aesthetic, social, and learning interests are basic as well.

3. Physical vigor is fundamental, and activities designed to promote

it should be encouraged and given a priority in a pattern of total fitness.

4. Competitive sports under educational leadership are desirable experiences for college men and women. The extent of involvement, the intensity of the actual experience, and the role of coaches need further clarification.

5. Remedial exercise for physical defects that can be corrected, or conditions that can be alleviated, should be an integral part of the total program. Adapted sport activity is a desirable program feature for a minority of the students.

6. Character and/or personality development has a relationship to participation in fitness activities, sport competition, and physical recreation, but substantive evidence as to the extent of such development has not yet been made available.

What Do You Want to Do in the Near Future?

Three of the questions asked in the questionnaire treated their plans for the future.

Question #1—Do you believe that your college ought to offer a complete program of health, physical education, recreation, and competitive sport? If your answer is "yes," is the program moving in that direction? If the answer is "no," why is that so? Nineteen (approx. 70 percent) of the respondents answered "yes" to this question, six "no" and three did not indicate their preference. There were, however, many qualifications to the affirmative responses. For example, some had limited success in existing programs, thus causing slow growth. Many felt that budgetary allocations were a problem in expanding or developing a program. It was also pointed out that, although they as directors may believe in the 'complete program' concept, the college administrator did not consider it important, especially if it cost any money.

For those colleges moving in the direction of a complete program, the recreational and fitness programs are stressed over the so-called physical education and health areas. Generally it was thought that lack of support by the higher administration of the college and lack of facilities were the two main factors keeping programs from expanding. It appears necessary to mount campaigns to persuade administrators to recognize physical education as worthy of credit status. Athletic departments wishing to offer programs often are not permitted to do so; they are

viewed as being strictly administrative units, and certain colleges simply will not consider adding a teaching component to that unit. Four respondents said their colleges are offering credit courses in either physical education or physical recreation. Only one respondent thought that a complete program was being offered and three other respondents thought their colleges were "moving slowly" in that direction. One respondent gave his own definition of a complete program, said that he was moving in that direction, but didn't state how far along on his plan he was at the present time.

The six "no" responses had different reasons for not having or moving toward a complete program. One stated that the size and availability of physical education courses at other institutions—such as universities—have curtailed the development of such programs in the colleges. One respondent said that his college was strictly technical or mechanical and physical education was thought to be too far out of the mainstream to be offered as a course of instruction there. Another college with a recreational leadership course got no support for any theory courses in physical education and sport. Another respondent made the point again that his program was simply thought to be a "service" program, not an "educational" one; therefore, no such program with an educational component is being planned. A final response was that no mandate had been given to them to develop a complete program.

Question #2—By the end of 1981, what improvements—being realistic—would you like to see occur? Seventeen different "improvements" were mentioned:

1. more facilities (mentioned by 17 respondents);
2. increase in staff—qualified instructors (8);
3. introduction of professional program in physical education or recreation (6);
4. increased number of credit courses, more variety in programming (5);
5. additional funding (5);
6. more administrative support, interest (3);
7. increase in so-called service programming for all students (3);
8. increased recognition of the program (2);
9. coordination of programs throughout the community college system;
10. increased emphasis in so-called minor sports;
11. make fitness evaluation available;
12. mandate to offer continuing education;
13. a larger intramurals program;

14. greater community participation;
15. more cooperation with high schools and universities;
16. increased participation (interest) by students;
17. implementation of a required number of hours that each student would have to be involved in physical education, physical recreation, or instructional sessions.

Question #3—Are there other points you would like to make? Fifteen points were stressed by the respondents.

1. comparisons of programs and philosophies between the university system and the college system;
2. a strategy for developing a funding base for physical education and recreation courses in the community colleges;
3. some cost-saving mechanisms (e.g., purchasing) are needed;
4. opinion on athletic scholarships and recruiting (as applicable to the Ontario scene);
5. development of a collaborative approach between the Ontario colleges and universities;
6. an understanding of how universities view the physical education and athletic programs of the community colleges;
7. how to articulate the philosophy of the "total program in community colleges";
8. the student-athlete is a second-class citizen if he chooses to go to a community college;
9. the need to stress Olympic-type activities (e.g., gymnastics, track and field, cross-country, etc.);
10. a program of in-service professional development for those administering the women's intercollegiate programs in the OCAA;
11. uniform facility development as to standards and specifications throughout the community colleges;
12. better understanding on the part of administrators of the colleges for athletics programs;
13. programs through continuing education;
14. determination of why the funding for facilities seems to have centered in the Ottawa and Toronto regions, while the others are neglected;
15. a request for examples of cooperation in other institutions (not community colleges) in regard to the "articulation and integration" implied in one of the questions asked.

A Plan for Individual and Collective Action

At this point I would like to recommend an orderly plan of action for

you to consider both in your local colleges and on the provincial scene. Following a reasonable approximation of these progressively ordered steps should enable any organization to improve efficiency. The series of recommended steps is as follows:

1. Re-examine your long range aims and specific objectives in the light of societal values, organizational values, and individual staff members' values; develop a carefully documented five-year plan.

2. Re-examine the relationships which exist or may develop among the various units or populations concerned (i.e., the immediate or internal environment and the general or external environment).

3. Determine what your department's persistent, recurring problems are (e.g., the influence of values, economics, type of educational unit), *and* what the specific professional problems are as well (e.g., curriculum, method of instruction, administrative pattern, concept of health, use of leisure, women in sport, amateurism).

4. Based on the aims and objectives accepted by administrator and staff (see #1 above), make decisions as to how your department will meet the persistent problems that have been identified both generally and specifically—what effect your goals will have on the relationships established and currently operative in #2 above, *and* how such acceptance and understanding ought to influence education generally and the pattern of programming in health, physical education, physical recreation and competitive sport that your department may wish to implement.

5. Spell out specifically (through departmental meetings based on accompanying committee action) what *program* (curriculum) features your department wishes to introduce at what time, and through what method of instruction the entire program will be implemented.

6. After you have gained the final approval of your policy-making group, your advisory body (including students?), and professional staff (with voting rights to those employed 50 percent or more), implement the revised program as vigorously as possible; remind all personnel regularly that this program *and* process is *theirs* and merits *full* support. (*Note*: if staff members are part of the decision-making but do not demonstrate full commitment, take steps to eliminate them from the department.)

7. Evaluate the revised program regularly (annually) from the stand-

point of its effectiveness in achieving the stated objectives; place particular emphasis on the realization of personal and social values in the lives of your students and the society at large.

Concluding Statement

Finally, what I am recommending to you is a view of you and your associates as problem-solvers working together as members of a department within a community college unit within the higher educational system of the Province of Ontario in late twentieth-century Canada. My belief is that you will solve your problems only by increasingly developing the ability to shape reality to your own ends in a worldwide society that man has made—and which man can destroy. The individual and collective quality of Canadian life can be improved as individuals determine their own personal values within this social setting, and then work to bring them to realization through the implementation of their life purposes in a passionate but not fanatic manner. All of this should occur in a social setting characterized by individual freedom and a deep concern and love for one's fellow man.

As administrators you are finding that human problems are confronting the effective organization and administration of your programs. These problems can be solved. It may take new concepts *of* and approaches *to* leadership. You will have to increase your personal knowledge; to improve your communication; to invest yourself in the environment; and to anticipate the inevitable change that is taking place all around us. We will continue to make some mistakes along the way, but we must make the effort and improve our batting averages as managers and administrators. My hope is that your lives will be filled with purposeful striving in a free society in a peaceful world.

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Part IV

The United States Scene

Chapter 12

A Time to Put "Soul" in Sport and Physical Education

As I searched for philosophical perspective on the issues and problems of our allied professions during this year of study leave after completing an administrative term, it soon struck me that the overriding problem facing us is the urgent need to sharpen our focus and improve the quality of our professional effort. My comments will be directed primarily to the profession of sport and physical education, but I will mention also some issues and problems of our allied professions. Robert Pirsig stated it so well in his deeply insightful *Zen and the Art of Motorcycle Maintenance*:

> Quality. That's what they'd been talking about all the time. 'Man, will you just please, kindly *dig* it,' he remembered one of the Blacks saying, 'and hold up on all those wonderful seven-dollar questions? If you got to ask what *is* it all the time, you'll never get time to *know*.' Soul. Quality. The same? (1975, p. 212)

Make no mistake about it. It is *a time to put "soul" in sport and physical education*! Pirsig's cry for quality is powerful. It makes sense for us in physical education. Too often today we seem to be concerned only with what's new; perhaps it's time for us to determine *what's best*! We have been too superficial—jacks of all trades, masters of none; some

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This chapter is adapted from the Alliance Scholar Address, presented at Central District General Session of the 93rd Anniversary Convention of the American Alliance for Health, Physical Education, and Recreation, Kansas City, Missouri, April 9, 1978.

channel-deepening is called for now and on into the future. We must have quality. We need *soul*!

Progress Has Been Made

My words are not meant to be ones of despair. Far from it. Significant progress has been made in physical education, health education and recreation in the United States, and we can be most thankful for the opportunity we have had to work together with the American Alliance for Health, Physical Education and Recreation. This is certainly not the time for our presumed intelligentsia to divide by sub-discipline and move away from the professional nucleus, mainly because this is the first time in history that we have had the opportunity to become a true profession with a firm body of knowledge and theory. Through the continued development and transmission of this knowledge, we shall eventually be able to provide the professional service to citizens of which we are capable.

In the larger scene, it would be relatively simple for anyone to become discouraged in the 1970s, especially in education where public support appears to be declining. If we look at the situation carefully, however, we see that education is still supported quite well *if* we keep in mind the economic "stagflation" that has set in and the many other demands being made on the public purse. One of our problems is that we haven't been able to spell out precisely what benefits accrue from a fine general education (as a foundation to a more specialized general education). Harvard is finally looking into this matter again.

Some of these people would have us return to a simpler existence, but who among us truly believes that most of us can or would turn the clock back? This momentarily appealing fantasy is just that—a fantasy. The world of the past was undoubtedly much harsher and more inhumane than ours. In most contemporary societies the average person enjoys unprecedented personal freedom. Nevertheless, because we have had such remarkable, indeed miraculous, technological advancement, we should not be lured into complacency and rest on the laurels of our present civilization. Many seemingly insuperable problems still confront us and there are elements within our human experience that do not function in reasonable harmony or cooperation. Religion and science, even art, are seemingly disunified. They are "irrational elements crying for assimilation," and this lack of harmony has resulted in "the chaotic, disconnected spirit of the twentieth century" (Pirsig 1975, p. 251). Barbara Tuchman, the noted historian, states:

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> The good life is not an absolute; it is subjective and can be defined only in personal terms. Apart from private affections (mate, parents, and children, friends) and a reasonable degree of material comfort, which I take it are axiomatic for everyone, the two fundamentals without which for me there could be no good life are freedom of the individual—and the enjoyment of art and nature ... I am gloomy about the prospect for the '70s because it seems to me that these things I value are in the process of destruction .... (1970, p. 38).

Granting the reality of the present situation, therefore, that there are many hazardous pitfalls in the path before us, we still must recognize that humankind is forging ahead. But let us return to our own professional problems.

Status of Physical Education and Sport

Thomas Woody, the late eminent educational historian, said, "Turn where one will, it is impossible to find physical culture adequately presented in books dealing with the general history of education"—so he set out to rectify this imbalance (1949, p. vii). Further, "modern psychology has emphasized the indivisibility of mind and matter. If history of education were studied from this point of view, if attention were fixed on the whole of man's past experience, a more faithful portrait would emerge" (Ibid.).

Somehow the aims of education have rarely included physical prowess in any hierarchy of objectives—with rare exceptions in ancient times and during the Renaissance. Often lip service has been given—as is the case today—but then the people actually responsible for implementing the educational objectives have not accorded physical education and sport the high status which their personal philosophies of education seemingly should grant to human movement of a generic, ordinative or creative nature.

In the twentieth century, physical education (human movement or motor performance with a purpose in sport, play, exercise, and expressive activity) spawned a variety of aspects involving knowledge, competencies and skills *allied to*, but perhaps ultimately *not part of*, our fundamental task. I am referring to health education, safety education and recreation. Physical educators seeking respectability allied themselves with professional education—typically a group of people who have

been promoting for centuries the primacy of mental and/or religious training. This has meant automatic second- or third-class citizenship for the education of human's kinesthetic sense. In my opinion we must break free from our present position *under* professional education schools or colleges, but remain closely allied to them because of the service that each unit can give to the other. Sport and physical activity is unique both in society and in the educational system, and we must learn how to communicate the nature of this uniqueness to all.

Physical education has a low status within the society at large and specifically within the educational system. Thus, all the "chickens" hatched by good old P.E. have left the roost or are trying to do so—health education, safety education, recreation, dance, athletics, and corrective exercise. I believe that the last three fit neatly into our present disciplinary definition, but health education, safety education and recreation have their own professional problems and issues that are not truly ours in sport and physical education except indirectly.

To bear out this last point, I asked prominent people in health education, safety education and recreation briefly to list their major problems or issues. Dr. John Conley referred to such problems as consumer health education, preventive care vs. cure, the taking of drugs (including smoking) and national health insurance. Dr. Allen Sapora mentioned such developments as the coordination of efforts between the AALR and the NRPA to develop accreditation and the concept of 'community education'; the National Recreation Association study on Education for Leisure that will provide a K-12 program for leisure education; and the many ramifications of the leisure counselling program. Dr. A. E. ("Joe") Florio presented such issues as the need for a clear definition of safety education; how to integrate safety more effectively into a person's philosophy of life; ways to improve the competency of safety teachers; and the low degree of financial commitment for safety at state levels. Does it not become increasingly clear that these are our *allied* fields, and that *their* professional issues and problems are quite different from *ours*?

To this point I have purposely not considered the matter of athletics, dance or correctives (adapted exercise) leaving our profession, even though many within these areas have already left us or think they should at the first possible moment. Frankly, I feel that these three entities fit into the current disciplinary definition that most of us have adopted—"purposeful human movement in sport, play, dance, and exercise." Accordingly, I believe that we should make every effort to be of service to athletics, dance and corrective exercise. Athletics needs

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improved professional preparation programs for coaches and administrators; the results of applied research; and better teaching of the theory and practice of sport skills. Dance needs greater recognition of its fundamental worth in purposeful human movement; additional financial support to achieve its aims; and to be made to feel at home within units largely of a physical education and athletic nature. Exercise therapy's needs are almost identical to those of dance—recognition of worth, financial support, and a chance to feel that this aspect of our profession is a starter when the team takes the floor. In my opinion, it would be a serious error to allow these vital entities to move toward independent professional status without making every possible effort to retain them within the profession. We need them and, whether they know it or not, they need us. We should not be saying, for example, "we have no problem with athletics on our campus; they're over there." We should—no, we *must*—say, "Yes, we have problems with them, and they have problems with us, but we intend to work *our* problems out *together*!"

The need for our product in North American society is greater than ever before, and will increase in the future. The population will continue to grow; technology will march on unabated; the development of human kinesthetic awareness—i.e., the non-verbal humanities—is still being slighted with its attendant increase in hypokinetic disease. We are facing a paradox; on one hand society seems to place great importance on its apparent need to have spectacles in which *others* perform with a high degree of skill in sport, dance and play. On the other hand, the bulk of the population is not regularly getting the amount and kind of movement experience it needs day in and day out. As a profession, we have not yet been able to develop the necessary attitudes in most people so that they will search out daily opportunities for vigorous, purposeful physical activity.

What Then Should We Do?

First, we must stop spreading ourselves so broadly and zero in on our primary task—the teaching of human motor performance in sport, dance, play and exercise. In the process we should continue to support the work and endeavors of our allied fields within the American Alliance. But we must make it absolutely clear that the objectives of the allied fields are important but are not the primary task of our profession—sport and physical education.

Second, we should sharpen our focus on professional preparation. In higher education we should consider the immediate implementation

of a three-pronged approach: (1) preparation of the individual in the theory and practice of human motor performance (i.e., opportunity to specialize in dance, gymnastics, aquatics, team sports, racquet sports, and others); (2) preparation of the teacher, coach and/or administrator and superviser; and (3) preparation of the scholar/researcher in the humanities, social science and bio-scientific aspects of our profession. Each of these approaches merits a respected place in higher education. The difficulty has arisen when for a number of reasons we haven't maintained high standards of professional conduct and ethics. At this point I must pause to stress the urgent, indeed vital, need to bend every effort to provide ourselves with a sound body of knowledge that will lift our "trade" up to true professional status in keeping with an accepted disciplinary definition.

Third, we should identify strongly with competitive sport at all educational levels while understanding that our developing knowledge about human movement applied to sport and physical activity will service professional sport as well. Our task is to join the struggle to keep athletics educational and viable within the educational system. The larger society, presumably with help from our profession, must assume responsibility for the employment of competitive semi-professional and professional sport in keeping with the values of North America.

As educators we should be very careful with the employment of competition and cooperation in the development of young persons. Too much emphasis on the fulfillment of ego goals in life may be ultimately more destructive than beneficial. As Pirsig has pointed out so wisely,

> Any effort that has self-glorification as its final end point is bound to end in disaster. Now we're paying the price. When you try to climb a mountain just to prove how big you are, you almost never make it. And even if you do it's a hollow victory. In order to sustain the victory you have to prove yourself again and again and again, driven forever to fill a false image, haunted by the fear that the image is not true and someone will find out. That's never the way . . . (1975, pp. 204–205)

We in education must impress upon young people that competitive striving is important; that working cooperatively with others in goal fulfillment has a basic place in our lives too; and that there is significance and worth in the present that should not be disregarded or forgotten. If we are *here* and we want to get *there*, we must not forget that "when he gets there he will be just as unhappy because then *it* will be 'here.'

What he's looking for, what he wants, is all around him" (Pirsig 1975, pp. 204–205)

Fourth, we must sharpen our focus and improve the quality—put 'soul' in it, if you will—of our basic curriculum in sport and physical activity. We should redouble our effort to guarantee every young person an opportunity to have a fine educational experience while striving to reach his/her potential in sport, dance, play and exercise. Such experience should be in keeping with the overall educational aims of an evolving democratic society, and be related to the needs and interests of the student whether he/she is accelerated, average or sub-par in motor performance ability.

In this connection I have become convinced that we should develop our K-12 curriculum ever so much better insofar as both integration and articulation are concerned. Professional leaders such as Ann Jewett and Lawrence Locke have been telling the profession this for years, and now is the time for their message really to sink in. I urge you to consider, for example, Jewett's Purpose-Process Curriculum Framework in which each individual may search for meaning in a complete physical education experience in which the person "moves to be aware of and control the body; to develop movement skills to modify, adapt to, and control the physical environment; and to communicate and interact in a social environment" (Jewett 1975). This need has been recognized and highlighted in the March 1978 special feature of the *Journal of Physical Education and Recreation* devoted to curriculum theory and practice (edited by Marian Kneer). Another highly interesting and imaginative "Operational Taxonomy for Physical Education Objectives" has been devised by Anthony Annarino (1978, p. 54).

Fifth, I wish to take this opportunity to urge the women in our profession to get more involved with the theory and practice of human motor performance at the higher levels of knowledge and competency (and this is not to say that such advice doesn't apply to men). We also need more and better qualified women for sport coaching. Moreover, there is no valid reason why more women should not apply and be considered seriously for senior administrative positions in our field. Further, we should encourage the brightest young women students to prepare themselves to make substantive scholarly contributions to the understanding of our professional work. Finally, we should do all in our power to make certain that opportunities are provided to those who are qualified regardless of sex or color.

A sixth recommendation relates to the development of the disciplinary

aspect of our profession. We should make as rapid strides as possible to enhance the quality and quantity of scholarly investigation within our departments, schools and colleges. Along with the continued analysis of the physiological responses to human motor performance in sport, dance, play and exercise, we need a better understanding of human movement from both a kinematic and kinetic standpoint. We also need to investigate the many avenues in psychomotor development and growth and developmental patterns. However, concurrent with such endeavor in the bio-scientific aspects, we must work for a balance by encouraging comparable, solid scholarly work in the social science and humanities phases of our field. And here I would include the historical, philosophical, sociological, social psychological, cultural anthropological, political science, economics, and management theory aspects of sport and physical education. Interestingly enough, we need people in our profession too with intuition, imagination and creativity. Scientific method is the best approach we have for telling us where we have been and even for letting us know if our assumptions are reasonably valid, but somehow it is deficient when we begin to wonder where we *ought* to be going. This is why philosophy and truly scientific futurism should be encouraged.

The next recommendation stems directly from the fact that we now have a National Association for Sport and Physical Education within the Alliance. Is this the best term for the future? I don't know, nor do I know any one person whom we will allow to speak authoritatively for us at present. We should, therefore, strive for consensus on a term to describe our profession and its disciplinary aspects. Such a term should not include our allied fields, or be too esoteric or be based on the terminology of another discipline. It should delineate our basic function and not be too general. Keeping these points in mind, the term "sport and physical education," or perhaps "physical education and sport," can be a holding-pattern term. Maybe we should begin to think of our profession as one whose function is to provide education *in* "sports and physical activity."

The Professional Task Ahead

Finally, we should understand why we have chosen this profession as we search for people with lifelong commitments to help us achieve our democratically agreed-upon professional goals. We need to determine much more concisely and more exactly what it is that we are professing. Our personal involvement and specialization should include a high level of competency and skill undergirded by solid knowledge about the profession. The present is no time for imprecise knowledge or unwilling-

ness to stand up and be counted in debate with colleagues in other disciplines and the general public. Our professional task is as important as any in society. If we don't believe that assertion, and then act intelligently and courageously on it, our profession will not reach its potential. We have the capability to influence societal norms and values positively through greatly improved, purposeful human motor performance in sport, dance, play and exercise—and thereby improve the quality of life. But such improvement will happen only through the efforts of people making quality decisions and carrying them out to their logical conclusions. The obligation is ours—to sharpen our focus and improve the quality of our professional effort. As Ray Charles said, "What is soul? It's like electricity—we don't really know what it is, but it's a force that can light up a room." I challenge you today to be the force that "lights up your professional room." This is the time to put "soul" in sport and physical education.

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Chapter 13

Historical Perspective on Contrasting Philosophies of Professional Preparation for Physical Education in the United States

Historical research and so-called philosophical research are carried out in a wide variety of ways. This chapter attempts to combine one technique of historical method—a "persistent problems" approach—with two techniques of philosophical method—a combination of "structural analysis" and "ordinary language" approaches. The underlying hypothesis is that there have been contrasting philosophies of professional preparation for physical education in the United States. More specifically, these contrasting philosophies or positions can be classified roughly as progressivistic, essentialistic, or neither under the sub-discipline known as educational philosophy.

Historical Review of Professions

Even though the idea of professions and rudimentary preparation for them originated in very early societies, the term "profession" was not

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commonly used until recently (Brubacher 1962, p. 47). However, centers for types of professional instruction were developed in Greece and Rome as different bodies of knowledge became available. In medieval times universities were organized when the various professional faculties banded together for convenience, power and protection. The degree granted at that time was a license to practice whatever the graduate "professed." This practice continued until the Renaissance, at which time instruction became increasingly secularized. Further, training for certain professions (e.g., law) gradually became disassociated from universities, especially in England (Ibid., pp. 42–56).

The term "profession" is usually described as a vocation that requires specific knowledge of some aspect of learning in order to have the practitioner accepted as a professional person. As far back as 1915 Abraham Flexner recommended six criteria as being characteristic of a profession. A professional person's activity was (1) fundamentally intellectual, and the individual bore significant personal responsibility; (2) undoubtedly learned, because it was based on a wealth of knowledge; (3) definitely practical, rather than theoretical; (4) grounded in technique that could be taught, and this was the basis of professional education; (5) strongly organized internally; and (6) largely motivated by altruism, since its goal was the improvement of society (Flexner 1915, pp. 578–581). However, the crucial aspect of this analysis was "the unselfish devotion of those who have chosen to give themselves to making the world a fitter place to live in" (Ibid., p. 590). The presence or lack of this unselfish devotion elevated a doubtful activity to professional status or lowered an acknowledged profession to a venal trade.

Professional preparation of teachers, at least to any considerable extent, is a fairly recent innovation. In early times the most important qualification for the position of teacher was sound knowledge of the subject. If the subject matter was deemed important, the status of the teacher rose accordingly. For example, when a large percentage of the populace could read and write in the later years of the Greek and Roman eras, the status of children's teachers declined, but those who taught more complex subjects were highly respected (although not rewarded highly with money) (Brubacher 1966, pp. 466 ff.). Over the centuries public esteem accorded teachers has been highest when they were preparing students for what were considered to be the important demands of life.

The medieval university, with its emphasis on the learned professions of theology, law, arts and medicine, elevated the teacher in the eyes of the public. Teachers who possessed background knowledge in one of the

seven liberal arts—knowledge that laymen could not comprehend—were considered qualified to carry on with this art. At this time there was no professional education prior to becoming a teacher, at least in the sense that state or provincial certification is needed today in order to teach in publicly supported institutions at certain levels. However, during this period there was a type of professional teachers' organization similar to that of the medieval guild. Butts explains that "in the thirteenth century a career in university life became so important that it began to challenge a career in church or state as an outlet for the energies of able young men" (1947, p. 179).

There was evidently a shortage of good teachers at the secondary level throughout the Renaissance. Despite this fact the status of teachers remained very low throughout the eighteenth century; this can probably be attributed to the fact that nothing that could be classified as a science of education developed. It was generally recognized that teaching was an art (a belief that prevails in many circles today), and this belief led to the position that the individual either possessed this ability inherently or did not. During this period the Catholic Church made some progress in turning out good secondary teachers, but competent instructors were in short supply, and conditions were even worse at the elementary level (Brubacher 1966, p. 472).

In the late eighteenth and early nineteenth centuries, Prussia made the most headway in improving teacher education. The government gave strong support to this development under Frederick the Great. The teaching methods of Pestalozzi were later introduced to strengthen this program still further, and the system was copied extensively in America. The advancements made in the theory of pedagogy based on his approach to the child's nature were truly significant. These developments were "the product of the reform movement in education which tended *toward realism and away from classicism*—an effort which had for its object the practical education of the masses, the fitting of youth for citizenship and the practical duties of life" (Luckey 1903, pp. 27–28).

The status of teachers in colonial America depended largely upon whether a teacher taught at the college level or in the lower branches of education. Once again it was a question of knowledge of subject matter with no emphasis on theory of pedagogy. Advancement in the nineteenth century came in the type of professional education offered to elementary school teachers through the growth of the normal school idea. J. P. Gordy reports that elements of the German pattern were adopted in the first normal schools in the United States,

but much originality on the part of the early advocates was also evident (1891, pp. 20-21).

The years between 1830 and 1860 witnessed the struggle for state-supported schools, and by the end of this period the American educational ladder as a one-way system was fairly complete. Once the various types of schools were amalgamated into state systems, attention was turned to the quality of teachers. Although the number of state normal schools increased steadily, improvement in the status of teachers came slowly in the period from 1860 to 1890. By the end of the nineteenth century, the normal school was a well established part of the American educational system. However, the transformation of this type of institution from secondary status to college level occurred after the beginning of the twentieth century. With the tremendous growth of the number of public high schools, it became imperative for the normal schools to become normal colleges and to graduate men and women with degrees that would be accepted by accrediting associations as comparable to university degrees. (Interestingly enough, colleges and universities were uncertain about the role they should play in the technical phases of teaching in the nineteenth century; thus, professional education for teachers was quite often no better than normal school training.)

The twentieth century has witnessed a number of significant developments in teacher education, primarily for elementary and secondary school teachers. Normal colleges were subsequently designated teachers' colleges, and during the 1950s and 1960s most of these institutions were elevated to university status by the proclamation of state legislatures. In a number of cases the declaration was premature, because the scholarly writing and research of many of these universities has been very slim indeed. Also, a full component of schools and colleges representing the many disciplines and professions has been lacking.

Education as a professional area of study has gradually made an inroad into most of the leading colleges and universities, but it has yet to justify the disciplinary status that is claimed by many. There was such a demand for secondary school teachers that it seemed unreasonable for these institutions not to make some provision in their educational offerings to meet this demand. Thus, despite the fact that colleges and universities did not require education professors to present evidence of course work in professional education leading to certification, more than 500 institutions of higher education added programs between 1900 and 1930 to help prospective teachers meet teacher certification requirements.

Professional Preparation for Physical Education

Professional preparation for physical education in the United States began in 1861 when Dio Lewis started the first 10-week diploma course (p. 665). The Normal School of the North American Turnerbund began in 1866 in New York City. In many instances these early schools were owned by the individual or society sponsoring them, but eventually these schools underwent a transformation. Names were changed; curricula were expanded; staffs were greatly increased; degrees were offered; and eventually affiliation with colleges and universities took place (Zeigler 1962, pp. 116-133).

The field has been influenced by a variety of societal forces as the American scene changed. Foreign traditions and customs held sway initially, but gradually a fairly distinct American philosophy of physical education emerged. The fairly distinct image eventually became blurred as various educational philosophies came into being (Zeigler 1964, Chaps. 5, 7, 9, 11). Wars and periods of economic depression and prosperity typically brought about sweeping changes.

In the period from 1900 to 1920 educators began to take the place of physicians as directors of professional physical education programs (Elliott 1927, p. 21). In addition, many publicly supported colleges and universities entered the field and were awarding baccalaureate degrees upon the completion of programs with majors in physical education. Specialized curricula were developed in schools of education, but physical education programs were organized independently of professional education schools. The subsequent establishment of separate schools and colleges of physical education within universities has had a notable influence on professional preparation and on the status of the field as a whole (Zeigler 1972, p. 48).

Many leaders have urged that a stronger "cultural" education be provided for prospective physical education teachers. Further there is a need for an improved background in the foundation sciences. Until recently there was a definite trend toward increasing the requirements for general professional education courses. A number of studies have indicated a lack of standardization in course terminology within the specialized education area of health, physical education and recreation (for example, see *Professional Training in Physical Education*, 1928, p. 41).

In the decade after World War I, some 137 colleges and universities joined those already in existence to offer professional education in health and physical education (Zeigler 1950, p. 326). As a result, school health

education and physical education were interwoven in a somewhat confusing manner in the curriculum. In addition, courses in recreation, camping and outdoor education were often introduced. Gradually separate curricula in school health and safety education and recreation leadership were developed in many of the leading universities. A series of national conferences helped to bring the various curriculum objectives into focus (for example, see the *National Conference on Undergraduate Professional Preparation*, 1948). Currently there is a strong trend toward specialization which may separate the present three areas still further (and this seems to include dance and athletics as well). The American Alliance for Health, Physical Education, and Recreation, the largest single department of the National Education Association, has been a great unifying force in the total movement; nevertheless it is almost impossible to achieve consensus among the various philosophies of education.

There have been many attempts to improve the quality of professional preparation through studies, surveys, research projects, national conferences and accreditation plans. Snyder and Scott recommended careful consideration of the "competency approach" in the 1950s as a means of improving the entire professional preparation process in physical education (1954). The need for a disciplinary approach and economic pressures (accompanied by the introduction of higher educational boards at the state level) have had a marked effect on colleges and universities offering professional programs in the field. The leaders in the field are currently moving most carefully as they look to the future. The current shake-up taking place in higher education may prove to be beneficial to physical education, but only if wise leadership and dedicated professional effort are able to persuade the members of the profession to raise their standards higher than they are at present.

Selected Problem Areas in Professional Preparation History

Since the early development of teacher education in physical education, a great number of developments have taken place that either solved specific problems or created new areas of concern. In a study published in the late 1920s, five "outstanding developments in professional training" were listed as follows: the philosophy of physical education has undergone a change; educators have taken on the place of physicians as directors; academic degrees are being granted for major units in physical education; specialized curricula in physical education are being offered in schools of education; and the organization has become very complex (Elliott 1927, pp. 16–23). In the process of this investigation,

however, many "interesting problems" presented themselves for further study:

1. An investigation of the qualifications and functions of the physical educator.
2. The need of a selective process in the admission of students to professional curricula which will not only determine mental and physical fitness, but personality and leadership qualifications.
3. The organization of a professional curriculum, with a greater freedom of election than is now in practice, which will provide the necessary and desirable professional preparation in physical education, as well as the cultural background.
4. The organization of courses, especially in the foundation sciences, anatomy, physiology, etc., that are adapted to satisfactorily meet the needs of students majoring in physical education.
5. A standardized nomenclature in physical education.
6. Means of coordinating the several departments, schools and colleges which contribute to the professional curriculum . . . .
7. The determination of the minimum essentials for the preparation of teachers . . . .
8. The organization of graduate work in physical education for specialists, administrators, and directors of physical education. (Ibid., pp. 56–57)

In undertaking a comprehensive history of professional preparation for physical education in the mid-1940s, this author subdivided the investigation into a number of persistent problems that confronted those concerned with teacher education in physical education since it began in the United States (Zeigler 1950). The historical development of each of the following topical headings was described:

Selective Admission, Placement and Guidance. The first school had no entrance requirements, but by 1948 complicated procedures existed. The trend in the 1950s was toward generalization of entrance requirements, working toward a continuous, long-range program of selection.

Curriculum—Aims and Methods. The aims and methods of the early schools varied greatly, but toward the end of the 1800s some leaders were taking an eclectic and fairly scientific approach. In the period from 1920 to 1950, a unique American philosophy of physical education developed, and the physical educator was accorded more professional stature. Although many still think of curriculum primarily in terms of courses, some are beginning to see curriculum as including all the experiences provided for the development of the professional student.

Curriculum—Length of Course and Types of Degrees. The first course for training teachers of physical education extended over a 10-week period, and the successful student received a diploma. Now the professional student in physical education may be awarded the doctor of philosophy degree or the doctor of education degree upon successful completion of a program extending over at least seven years.

Curriculum—Specific Courses and Trends. Early curricula in the field varied greatly, with some including as much knowledge of the body as would be expected of an early medical doctor. The program varied depending upon which foreign system of gymnastics was being propounded. In the twentieth century the outlook gradually broadened, and there was a fair distribution among the general academic, basic science, professional education and professional physical education courses. In the 1920s the most prevalent specialization was athletic coaching, but in the 1930s the emphasis shifted so that a coach, an academic teacher, and a gymnasium instructor were desired in that order.

In-service Training of Teachers. In the late 1800s and early 1900s a number of summer training programs in physical education began (e.g., the Harvard Summer School of Physical Education under Dr. Sargent). This movement expanded in the 1920s and by 1931 the total number of summer sessions was 654, enrolling about 28 percent of the total number of teachers, 273,148 (National Education Association, 1931). In addition, a number of professional associations were organized by people with special professional interests in the field (e.g., the National College Physical Education Association for Men in 1897), and a number of professional periodicals were started (e.g., *Mind and Body* of the North American Gymnastic Union).

Administrative Problems of Teacher Training. Four other administrative problems were delineated: staff evolution; growth in the number of training programs; a steady trend toward centralization of certification in state departments of education along with a progressive raising of minimum requirements; and professional status and ethics, an area in which there has been some development within the education profession (but not among professionals in the public sector).

Contrasting Philosophical Positions Within Professional Preparation. Broadly speaking, it is possible to delineate among educational progressivism, educational essentialism, and a philosophy of language approach in relation to professional preparation for physical education. In attempting to do this, the teacher of teachers should keep in mind that progressivism is greatly concerned with pupil freedom, individual

differences, student interest, pupil growth, absence of fixed values, and "education as life now." The essentialist believes that there are certain educational values by which the student must be guided; that effort takes precedence over interest and that this girds "moral stamina"; that the experience of the past has powerful jurisdiction over the present; and that the cultivation of the intellect is most important in education (Zeigler 1963, p. 10). Existentialist "flavoring" in educational philosophy may be viewed as somewhat progressivistic in nature, mainly because it is individualistic and quite often atheistic or agnostic. A philosophy of language approach may be regarded as neither—neither progressivistic or essentialistic. It is basically concerned with language and/or conceptual analysis—the former being based on the belief that much of the confusion and disagreement over philosophy emanates from misuse of language, while the latter seems to incline toward a technique that seeks to define a term or concept (as opposed to how it is used). Somewhat broader analytic philosophy provides "a rational reconstruction of the language of science" (Kaplan 1961, p. 83).

There are 11 aspects of teacher education about which there have been sharp divisions of opinion historically. It has been possible to achieve some consensus on these problems from time to time through national conferences on teacher preparation which have been held in the United States since the late 1800s. All factions agree that qualified teachers are the most important determinant of the status of the profession; yet, there are many areas of disagreement in which consensus is a long way off—or may never be reached. Such disagreement will not necessarily be resolved through democratic employment of the ballot box at national conferences; however, such a technique is fundamental in a democratic society, and the influence of a majority on a contentious issue should be helpful but not overwhelming to the undecided or recalcitrant individual.

Course Emphasis—Technique or Content? The first of the 11 problem areas is the question of whether the prospective teacher/coach needs more or fewer courses emphasizing technique rather than content. Historically the essentialist is suspicious of the value of general professional education courses, believing that teaching is much more an art than a science. The idealistically oriented essentialist would stress the need for the physical educator to have more of a background in the humanities, while the essentialist with a natural realistic orientation would place increased emphasis on the foundation science courses (Zeigler 1964, pp. 263-265).

Competency Approach vs. Courses and Credits Approach. The previous

discussion leads to a further problem that has plagued teacher education. This is the use of the competency approach (cf. page 143) as opposed to the courses and credits approach that has been with the field traditionally since the first professional program was introduced in 1861. As matters stand now, the student takes a certain number of courses while attending college for a required number of years. Upon graduation the new teacher receives his/her degree for the successful completion of 132 semester hours, more or less, and a provisional teaching certificate, which informs local school boards that the recipient is a competent, educated person able to teach physical education. However, there is no guarantee that graduating seniors will be able to function as competent professionals unless a more effective means of assessing their abilities is developed.

Over the years the essentialistic teacher educator has not been disturbed about the pattern in which students take a certain number of specified courses for a required number of years; earn the required number of credit hours with approximately a *C+* grade point average; and then go out to teach. Conversely, the education progressivist has been more concerned about what is happening to the individual as this process goes on, especially insofar as his/her knowledge, skills and competencies are concerned, and specifically as these may be related to teaching performance.

Relating Language Analysis to the Competency Approach. When a special committee at Illinois related a language analysis approach to teacher education in physical education in 1963, the members did not approach their task in either an essentialistic or progressivistic manner; they merely attempted to define the terms typically employed and then to place them in proper perspective. After this process had been completed, when a specific term (e.g., "competency") was employed, they knew where it fit into the pattern being developed and how the term was being used. (For our purposes here, therefore, this philosophy of language approach possesses no value orientation such as is the case with progressivism or essentialism.)

The results of this deliberation were as follows: the student enrolled in a professional preparation program in physical education and sport is afforded educational *experiences* in a classroom, laboratory, gymnasium, pool, field or field work setting. Through various types of educational methodology (lectures, discussions, problem-solving situations in theory and practice, etc.), he/she hears *facts*, increases his/her scope of information (*knowledge*) and learns to comprehend and interpret this material (*understanding*). Possessing various amounts of *ability* or

aptitude, the student gradually develops *competency* and a certain degree of *skill*. Hopefully certain *appreciations* about the worth of his/her profession will be developed and certain *attitudes* about the work that lies ahead in his/her chosen field will be formed. To sum it up, there are certain special duties or performances that the student preparing for the teaching profession should fulfill (*functions*). Through the professional curriculum, he/she is exposed to specific *problems* which must be faced successfully. Through planned *experiences*, with a wide variety of *resource areas* to serve as "depositories" of *facts*, the student develops *competencies, skills, knowledge, understanding, appreciations* and *attitudes* that will enable him/her to be an effective educator. (Zeigler 1974, pp. 11-13).

Specialization or Generalization in the Curriculum? A fourth problem faced by the field in this century is the question of whether there should be a specialized curriculum or a generalized program that would include health and safety education (including driver education) and recreation education. Those with an essentialistic orientation have felt that the trend toward generalization of function must be halted; they would prefer that attention be devoted toward turning out a good *physical* education teacher or gymnasium instructor—an exercise specialist. The essentialist believes that the field has spawned many of these allied fields, but that they have now grown up and should be allowed to function on their own. Some with an essentialistic orientation believe that *physical* education can be considered curricular, but there is almost unanimous agreement that all of these other areas are really *extra*-curricular. Conversely, the educational progressivist believed—at least until the disciplinary emphasis of the 1960s—that any and all of these areas (e.g., health and safety education) should be included within a department or school as part of the physical education major.

Election vs. Requirement in the Curriculum. The pendulum has been swinging back and forth in connection with this fifth problem area over the past 100 years. Twenty-five years ago a student was allowed one elective course in the senior year, and even with this elective he/she was urged to select a basic geography course. Now there is almost complete freedom of choice concerning electives, and a student can graduate without taking anatomy and physiology. However, the elective promiscuity of the 1960s is now being changed, and a basic core of courses is being established as a requirement in the humanities and social science aspect of the curriculum as well as in the bio-science division.

Influence of Competitive Athletics. Most women in the field of

physical education have been appalled by the materialistic influences that have beset men's athletics since the early 1900s. During the decades when interscholastic and intercollegiate athletics for women were zealously kept under control and at a very low level, Canadian women physical educators maintained competitive sport for women in educational perspective and at a slightly higher level of competition in the colleges and universities. Now the situation has changed, and there is a new emphasis on women's competitive sport throughout the land. Recent Title IX legislation clearly means that women should have the same opportunities as men in competitive sport, and one conjectures whether the women's program will inevitably lose sound educational perspective in the process. Both educational essentialists and educational progressivists decry the materialistic excesses operating within competitive sport in education, but they seem almost powerless to combat these abuses. The essentialist is probably a little less disturbed, because he/she sees this activity as extracurricular, whereas the progressivist, who sees the experience as potentially curricular in nature, is greatly disturbed.

Discipline Emphasis vs. Professional Preparation. The need for a disciplinary orientation to a body of knowledge for physical education that became evident in the early 1960s has somehow challenged or threatened those who felt that the field's primary mission was to prepare teachers and coaches of physical education and sport primarily for the secondary schools. This need not be an either-or decision, however, because any true profession needs supporting scholars and researchers to provide the necessary knowledge required for successful functioning. For a variety of reasons the field of physical education has not attracted a sufficient number of scholars in the past, although the situation has improved in the past 10 years. This previous deficiency has resulted in physical education "acquiring a rather massive inferiority complex," and, therefore, the theory and practice of human motor performance (or human movement) has not been considered acceptable for introduction into the educational curriculum at any level.

Bio-Science vs. Humanities-Social Science Conflict. An eighth problem that has come into sharp focus recently concerns those who feel that a bio-science approach is sufficient for the fullest development of the field. Their efforts are fully expended in this direction, and they decry any expenditures for the development of the humanities and social science aspects of the profession. Further incidents of this type, such as isolated efforts by social scientists to downgrade the humanities aspects of the field, represent a type of conflict that will inevitably be self-defeating for the entire field of physical education and sport.

Accreditation of Teaching-Preparing Institutions. Efforts to improve the level of teacher education generally, and physical education specifically, have resulted in several approaches to the matter of accreditation. Over the past 40 years or so, attempts have been made to standardize professional curricula with some positive results. Many national conferences in both general education and physical education have been held in an attempt to determine desirable practices for teacher education institutions. From this movement have evolved standards to be used by teams of professionals serving under the auspices of accrediting agencies. The first step was the establishment of criteria for rating professional programs; at this time individual departments were encouraged to undertake self-evaluation of major programs. More recently, the National Council on Accreditation of Teacher Education began conducting institutional surveys as rapidly and carefully as possible. The entire field of teacher education is involved in this effort, and accreditation is being withheld from institutions that do not meet the prescribed standards. There is a considerable amount of consensus between the essentialists and the progressivists about this development, even if their agreement is not always based upon the same reasoning. The progressivist supports the concept of self-evaluation and believes that standards should allow room for flexibility, while the essentialist would vote to eliminate substandard institutions from the teacher education field if their standards were not elevated within a fixed period of time.

Involvement of Students in Evaluation Process. A tenth problem has been the extent to which students should be allowed to share in the evaluation of the professional program. Typically, the progressivist has seen a great deal of merit in such a process, whereas the essentialist has avoided using such an evaluative technique. The student unrest of the 1960s and public disenchantment with colleges and universities have forced essentialistic professors and administrators to accept course evaluations by students. The publication of course evaluation manuals by student organizations has met with considerable hostility on the part of some faculty members. Still further, demands that such evaluations be employed by committees on promotion and tenure have brought strong negative reactions by professors.

Patterns of Administrative Control. The final problem relates to the question of whether different approaches to the administrative function within education play a vital part in achieving the objectives of the professional preparation program in physical education. The educational essentialist tends to see administration as an art, while the progressivist views it as a developing social science—that is, all evidence should be brought to bear in the administrative process, while the program is being

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administered artfully. An educational progressivist serving as an administrator would try to conduct the affairs of the department in a democratic manner and would encourage faculty members to share in policy formation. The chairperson would encourage faculty, staff and students to offer constructive criticism in a variety of ways. On the other hand, the essentialistic administrator would function on the basis of his/her ascribed authority which would be centralized through a line-staff pattern of control. Although he/she might ask for opinions of faculty members—and indeed there are aspects of the university situation now where faculty and even students vote on important matters—he/she would not hesitate to overrule the majority if he/she were convinced that an incorrect decision had been made. In the final analysis there is still no firm understanding as to what constitutes the best type of democratic process within a college or university's pattern of administrative control. Thus, because man is an imitator, and students are not exceptions to this generalization, it is most important that undergraduates observe (and perhaps take part in) the finest pattern of administrative control consistent with representative democracy.

Conclusions

On the basis of ongoing historical investigation and philosophical analysis of professional preparation for physical education in the United States, the following conclusions can be drawn:

1. Physical education is considered to be part of the teaching profession, a field of endeavor that has many of the earmarks of a true profession (although its internal organizational structure could be strengthened considerably).

2. Professional preparation for physical education has undergone a process of evolution over the past 113 years, during which time it has been influenced by a variety of societal forces.

3. Greater progress may have been made in the United States in the area of professional preparation for physical education, but there are strong influences evident at present that may retard the field's progress seriously.

4. The most serious problems confronting professional preparation for physical education in the United States at present are as follows:

(a) The need to graduate competent, well-educated, fully professional physical educators and coaches.

(b) The need to develop sound options within the professional curriculum in which specialization is encouraged.
(c) The need to control competitive athletics for both men and women in such a way that the entire educational process is strengthened rather than distorted as it is at present.
(d) The need to develop a sound body of knowledge in the humanities, social science and bio-science aspects of physical education and sport.
(e) The need to fully implement patterns of administrative control within educational institutions that are fully consonant with a desirable amount of freedom in an evolving democratic society.

Finally, there are six criteria whereby a philosophy of professional education might be developed by any sincere, reasonably intelligent individual practicing in the field. To be most effective a philosophy of professional education should include the following:

1. The expression of a position concerning the nature of the universe (metaphysics). To the extent that such a position is possible, it should be founded on knowledge that is systematically verifiable, or at least recognition of nonverifiability should be admitted.

2. A statement about the possibility of the acquisition of knowledge (epistemology). Such a statement should be logical and consistent in its several divisions.

3. A determination of educational aims and objectives in relation to societal aims or values (axiology). Such aims should be both broad and inclusive in scope.

4. A design of action for education. Education should be meaningful and enjoyable, as well as practical and attainable.

5. A design for implementation of general professional education. This should be based on the achievement of knowledge, competencies and skills through planned experiences.

6. A design for implementation of specialized professional education. This should also be achieved through the acquisition of knowledge, competencies and skills as a result of carefully planned experiences.

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Chapter 14

A Brief Analysis of Freedom in Competitive Sport

A brief analysis of the concept of 'freedom' within the framework of competitive sport, and especially as it might relate to so-called educational sport, is absolutely vital at this time in North American sport and/or athletics. There is enough evidence and opinion that many, if not most, sports (or experiences in sports by individuals) need to be modified by providing opportunities for the participants to make individual choices and decisions that would enhance the quality of life for all concerned.

Freedom is used here to describe the "condition of being able to choose and carry out purposes" (Muller 1961, p. xiv). This concept will be discussed more fully later, but for now it will simply be stated that the problem of individual freedom in a transitional society (the twentieth century) cannot be safely placed aside for future reference. Even though much progress has been made in achieving civil rights for men and women on this continent in this century, there have been a number of developments recently in both Canada and the United States which make a person realize how precarious an individual's freedom really is.

If it is true that the present society is in the midst of a great transi-

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tion, and that "we must learn to master ourselves as we are learning to master nature," then along the way it will be necessary to avoid certain traps. If we are not able to steer clear of these traps, it is quite possible that life as it is presently known on this planet will cease (Boulding 1964, p. 24). If sport has become an important part of culture, a culture that is in jeopardy in the years ahead, it should be employed as a "socially useful servant." Such a purpose for sport is certainly justifiable for individual man and for social man, whether its place in the formal educational system is being considered or whether its role in society at large is in question.

The terms "sport" and "athletics" will be used here interchangeably, because that appears to be the accepted general practice. This is not to say that James Keating is not etymologically correct in his distinction between these two terms. It is only that the public does not tend to recognize sport as the involvement of a "gentleman sportsman seeking to maximize the pleasure of the occasion for himself and his opponent" and athletics as the "prize-hunting athlete with a win-at-all-costs attitude."

The main problem of this analysis is to posit a workable definition of the concept of 'freedom' for an evolving democratic society today—one that may be adapted to the experience of men in competitive sport in such a way that they may live fuller lives while at the same time strengthening the position of representative democracy as a system of government. Obviously, this is a large task that can be considered only in an exploratory way here. Further, this discussion will be limited to men's sport, although the problem is equally as important for women.

Freedom in Philosophy

Times are exceedingly difficult, and man's freedom *is* being challenged and delimited. Keep in mind the definition of freedom as "the condition of being able to choose and carry out purposes," but consider Richard Goodwin's qualifying clause which states "to the outer limits fixed by the material conditions and capacity of the time" (1974, p. 24). To this he adds a "social dimension" that some might reject: "Not only does the free individual establish his own purposes, but they are consistent with the purposes of his fellows. He seeks his own wants, and further to cultivate his own faculties in a manner which is consistent with the well-being of others" (Ibid., p. 28). One can see Thoreau shaking his head vigorously at the constraints imposed by Goodwin.

Despite the outcries that are heard about the loss of, or the possible

loss of, or even the denial of certain individual freedoms in North America, Walter Kaufmann has recently postulated that the large majority of people really "crave a life without choice." In *Without Guilt or Justice*, he delineates 10 strategies by which modern man avoids making serious life decisions that would make him personally autonomous. These strategies are (1) allegiance to a religion; (2) drifting by either adopting a stance of "status quoism" or by "dropping out"; (3) commitment or allegiance to a movement; (4) allegiance to a school of thought (less politically active than the previous strategy); (5) exegetical thinking—a "text is God" approach; (6) Manichaeanism, or an elementary "good and evil" battleground approach to the world; (7) moral rationalism, or a position that assumes correct reasoning alone can demonstrate what a person ought to do in all difficult or fateful situations; (8) pedantry, which involves continued concern with minute or microscopic details "while Rome is burning"; (9) "riding the wave of the future," a shortsighted position or faith assumed by some to give support to the acceptance of dogmatic political ideologies (a belief often connected with a religious faith or similar movement); and (10) marriage, an extremely popular strategy for women in many societies that delimits very sharply their potential for autonomous decisions in their lives (a fate that often befalls men similarly). Of course, a number of these strategies can be combined in one person with an even greater possibility that the person will not lead an autonomous life. A truly autonomous person would successfully avoid employing any of these 10 strategies or at the very most would adopt only one or two to a limited extent and with "conscious foresight" (Kaufmann 1973, chap. 1).

Throughout the history of the discipline of philosophy, the concept of freedom has been employed in such a way that it has related to events that occurred in the everyday relations of men, or it has involved particular aspects or conditions of social life. Despite this delimitation, significant differences of usage still exist, more or less legitimate and convenient to a varying extent. For example, the traditional, liberal meaning of freedom relates to the absence of constraint or coercion. Thus, in Partridge's words—actually a position similar to that defined by J. S. Mills as "negative" freedom or "freedom from"—the following definition has been typically considered the primary one in the Western world:

> A man is said to be free to the extent that he can choose his own goals or course of conduct, can choose between alternatives available to him, and is not compelled to act as he himself would not choose to act, or prevented from acting as he would otherwise

> choose to act, by the will of another man, of the state, or of any other authority. (1967, p. 222)

Obviously, this is a carefully worded definition and is quite complete, but some wonder if it should not be broadened. For example, there are often natural conditions that limit man's freedom by preventing him from achieving his personal goals. Others would carry the definition one step further by stipulating that a man is not truly free unless he has the wherewithal to achieve his life goals. This means that a person should be provided with the capability or power to attain a freely selected objective. Partridge complains that this is stretching the definition far too much, and that the ordinary language of this assumption has been distorted. Being free in his opinion is not the same as possessing the ways and means to achieve the goals that one has set for his/her life!

Proceeding from the above premises, any definition of the term "coercion" must take into consideration the matter of indirect control of an individual's life style, as well as those obstacles or hurdles that are overtly placed in his path. For example, a rich person might covertly employ gifts of money and other articles to deprive another of the opportunity to be selected as a candidate for some office. Such a tactic could be carried out very subtly, perhaps even unconsciously, by the rich person. Still further, a person might not know enough to select the best alternative leading toward a more successful future for himself and family, whether or not direct or indirect methods of control or coercion had been employed to limit his freedom by another person or group of people. The only conclusion to be drawn here is that if we wish to guarantee citizens "full" freedom, a high degree of education is increasingly important for each individual in a society that is steadily growing more complex.

Up to this point this discussion about freedom has been limited to the concept of 'freedom from' certain impositions or controls in life, but obviously it is vitally important that the concept of 'freedom for' certain opportunities or alternative actions be introduced. Throughout the history of philosophy, for example, a number of different possibilities for the good life have been postulated. Without becoming too specific about what these approaches to the good life might be, the free person should look forward to a variety of freedoms *of*, *to*, *in*, and *from* as he moves through life. Here are being suggested such freedoms as freedom *of* thought, speech, association; freedom *to* assemble, worship, move about; freedom *in* the use or sale of property, or

the choice of occupation or employer; and freedom *from* want, fear, etc. Obviously, these ideas are tremendously important in education, yet the ramifications of the concept of 'individual freedom' have only been vaguely and occasionally considered seriously in North American competitive sport. When some individuals and/or groups become too powerful, other people's freedom is often curtailed. This situation occurs in both a negative and positive way in the various types of political states. If pluralistic philosophical positions are permitted in evolving democratic societies, what should the concept of freedom mean in education and in competitive sport (within education primarily, but also in professional circles)?

Freedom in Competitive Sport

The present pattern operative in competitive sport will be described with specific reference to intercollegiate athletics in the United States. The underlying hypothesis is that coaches of competitive sport only rarely consider the concept of 'freedom' to be an important aspect of the sport which they coach, of the methodology which they employ to carry out their duties, or, for that matter, of the total educational experience being provided to their athletes within the university or college concerned. The prevailing situation will be explored using a philosophical orientation in which the concepts of 'freedom from' (a negative approach) and 'freedom of, to, and/or in' (a positive approach) are considered. The idea of direct or indirect methods of control will also be kept in mind, but the definition of the term "freedom" will not be stretched to include all of the ways and means needed to realize one's life goals. The concept of 'education for personal significance' will be kept in focus to determine whether competitive sport provides a "personal encounter" resulting in a subsequent personal choice that eventually leads to the "affective curiosity" that Tesconi and Morris refer to as a "gut-level passion" to know (1972).

U.S. Intercollegiate Athletics—Then and Now. In 1929 the Carnegie Report entitled *American College Athletics* named two defects of American college athletics: "commercialism, and a negligent attitude toward the educational opportunity for which the American college exists." Additionally, the Report stressed that the amateur code was violated continually; that recruiting and subsidizing was "the darkest blot upon American college sport"; that athletic training and hygiene practices were deplorable and actually jeopardized health in many instances; that athletes were not poorer academically, but that hard training for long hours impaired scholastic standing; that athletics as conducted failed in many cases "to utilize and strengthen such desirable social

traits as honesty and the sense of fair play"; that few of the most popular sports contributed to physical recreation after college; that many head coaches were receiving higher pay than full professors, but that their positions were dependent upon successful win-loss records; that the athletic conferences were not abiding by the letter, much less the spirit, of the established rules and regulations; and that athletes were not receiving the opportunity to "mature under responsibility" (Carnegie Foundation 1929).

Some 50 years later, there is every indication that only one of the above areas of criticism has shown improvement—that of athletic training and hygiene practices! Even on this point a cynic would be quick to point out that athletic training has improved because of the desire to keep expensive athletic talent healthy enough to "earn its keep." At any rate, in 1974 the American Council on Education declared that "there's a moral problem in college athletics," and that "the pressure to win is enormous," facts that had been known in educational circles for decades (Cady 1974). For example, the *New York Times* commissioned a survey of some 40 colleges and universities in 1951 and reported that the flagrant abuses of athletic subsidization in many colleges and universities "promoted the establishment of false values"; "are the bane of existence in American education"; "lower educational standards generally"; force educators "to lose out to politicians"; and "do further injury to democracy in education" (Grutzner 1951). Obviously, one could enumerate such statements endlessly, but the emphasis here will be on how these various abuses impinge on the freedom of those who are identified as student-athletes.

Athletes and the System. In the United States the talented young athlete is "caught up with or by the system" which finally negates just about every aspect of the philosophical definition of "freedom from" as explained by Partridge earlier. The young athlete is pressured inordinately to accept society's goals, and thereby his course of conduct is limited. The truly gifted athlete is so besieged by forceful, hypocritical recruiting that it is not possible for him to choose intelligently between available alternatives. In the final analysis he is compelled to act as "he himself would not choose to act," or, to continue with phrases taken from Partridge's definition, he "is prevented from acting as he would otherwise choose to act." All of this typically takes place or is forced upon him by "the will of another man, of the state, or of any other authority" (Partridge 1967, p. 222). Translated into the realm of competitive sport in the United States, this becomes the will of the coach or coaching staff, the president of the university, the governor of the state, or any other authority who could be well inten-

tioned, but basically extremely shortsighted, such as parents, alumni, secondary school coaches or friends.

To put these assertions in better perspective, Pat Putnam recalls the statement by Moses Malone, the outstanding high school basketball star drafted by the pros: "They dragged me to as many as twenty-four schools; sometimes they brought me in to meet the president of the university, who talked to me like he wanted to be my father . . . they fixed me up with dates. Then when I got home those girls called me long distance and pretended they were in love with me" (1974, p. 20). As if the above wasn't bad enough, and it most certainly isn't atypical, Putnam reports that:

> Perhaps the strangest of these episodes occurred when Oral Roberts showed up at Malone's home in Petersburg, Virginia and offered to cure his mother of her bleeding ulcer. Roberts left the Malones in no doubt but that his university would be a fine place for Moses to play basketball. (Ibid.)

This sort of ridiculous situation is confirmed by the former great basketball player and coach, Bob Cousy:

> You get a kid to come to your school nowadays by licking his boots. It's an unhealthy situation. Once you have committed yourself to begging him to come, there can never be a player-coach relationship. The kid is boss. There are plenty of rules that govern recruiting, yet there are no rules because there is no one to really enforce them. (Goldaper 1969)

In addition to pressure exerted upon the prospective athlete to attend a particular institution, the freedom of the athlete to choose between available alternatives is typified by the now-famous statement of Illinois' former football great, Dick Butkus: "I wanted medicine, but they put me in P.E.!" The situation in Butkus' case is simply one of an endless string of infringements upon the individual's freedom of choice by coaches eager to, and undoubtedly pressured to, win at almost any cost. While serving as the physical education department chairman at a large university, this writer discovered that the athletic association was paying an undergraduate counselor in the department "under the table" to help delinquent student-athletes substitute courses in a way contrary to regulations and to perform other "services" to athletes who either were dubious scholars or were in scholastic difficulty for a variety of reasons. The point here in regard to the concept of 'freedom' is that other people are invariably "leading the student-

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athletes around as if they had rings in their noses and rocks in their heads." Their life decisions are being made to a large extent by men whose positions depend upon keeping the athlete eligible in order to win games and thereby bring in higher gate receipts. As Tee Moorman, 1960 *Look* All-American, said: "After you find out the cold facts, that you're all just there for the same reason, the fun wears off" (Tuckner 1960).

It is extremely difficult, if not impossible, to separate the various aspects of individual freedom from that of man as a social animal in a social setting. Careful analysis appears to verify the assertion that the situation has steadily developed in such a way that the social influences now almost completely envelop the individual in the gate-receipt sports in the United States, and that the athlete has been confronted by competitive sport's own particular "decidophobia" (Kaufmann 1973). In other words, the tendered (financially) student-athlete, largely because of social influences that negate opportunity for self-autonomy and the making of personal decisions, is almost forced to choose one or more of the strategies described by Kaufmann (but specifically adapted to the world of competitive sport).

The problem is not so acute in the sports that do not have a direct gate-receipt relationship to the rise or fall of the intercollegiate athletics program; yet, there is no doubt that the system takes away the individual's autonomy at the very time that the athlete is in the formative stages insofar as the development of his personality and character is concerned. A tendered athlete must never speak too much about social and/or controversial issues. He should always be dressed neatly on trips with the team. Certain specific regulations apply in regard to hair length, beards, moustaches, sideburns, etc. The athlete must be careful about the people with whom he associates on campus. He must be especially careful not to appear nonconformist in regard to relations with members of the opposite sex of a different race and/or ethnic background. He should study very diligently, or at least give that appearance, so as to remain eligible for competition. He should take the courses that coaches recommend, and even recommended majors and minors, because the coaches know which professors are "soft touches," favorable to athletics. Woe to that small, insignificant golf player on scholarship who did not alert his professor about his status, and who found himself with a *D* at midterm! Of course, such a difficulty can usually be rectified by a coach in one sport talking to a coach in another sport, both of whom are on the physical education department's roster part-time, and who happen to have this student with excellent motor ability in their physical education activity classes.

Freedom Available to Some on the Continent. Not all college and university athletes in the United States are denied their individual freedom any more than the general population is faced with such curtailment. In the field of competitive sport there are some colleges and universities where wise leadership has somehow prevailed, and athletes are relatively free to make choices among alternative courses of action regarding their individual lives. One has to go no further than the Little Three in New England, most Ivy League institutions, Wayne State University in Detroit, the University of Illinois at Chicago Circle, and Springfield College, to name just a few. In the larger universities there are a number of non-gate-receipt sports for which the amount of athletic scholarship help is relatively low (and declining) and where revenues from football, basketball, hockey, etc. keep the entire program operational. Despite the hue and cry of many that educational progressivism has taken over the schools, competitive sport at both the university and high school levels is regarded as extracurricular. It must fend for itself largely because of this shortsighted educational philosophy, and this is why many serious ills prevail.

Many believe that the concept of 'individual freedom' for the person holding an athletic scholarship in the United States today has been hopelessly destroyed. Those people who are vitally interested in the future of competitive sport in educational institutions must work their way out of the prevailing situation. The goal of a "free man living the good life in a free society"—an aim which in itself offers certain guarantees to the student-athlete—cannot be cast aside as hopelessly idealistic and impractical.

Freedom in the Future

What is the hope for individual freedom in the future in an overpopulated world? This question has direct implications for the question of freedom in competitive sport in North America and, eventually, throughout the world. George Gallup, in *The Miracle Ahead*, addresses the question as to how civilization can be lifted to a new level. In suggesting "new ways to actualize our potential," he recommends a new educational philosophy of individual effort that embraces a plan covering man's entire life span. He points out that society has not fully taken advantage of the great opportunity for collective effort. Further, he looks to the social sciences for assistance in the solution of social problems presently causing slow progress or institutional failure. He explains that man must develop means whereby the new generation understands the concept of 'change' and develops ways to overcome the various resistances to change (Gallup 1964, p. 24). Approaching

his subject from a different standpoint than Tesconi and Morris with their "anti-culture man," Gallup nevertheless sees a vital role for the education profession. He asks for an educational system that will arouse the intellectual curiosity of the students and will cause them to become dedicated to the cause of self-education and subsequent informed political activity (Ibid., p. 40).

Present-day education is simply not providing a sufficient quantity of humanness or a concern for fellow man—highlighting the true personal significance of the individual! "If an experience expands awareness and intensifies personal significance, it is educational" (Tesconi and Morris 1972, p. 208). This *is* the plight of education in North America, and it is most certainly the plight of overly organized sport in educational institutions. Individual freedom will become a hopeless dream *unless* a reordering of educational priorities takes place. Such a dream is difficult enough to envision for those aspects of the educational program that are deemed educational, but how farfetched is it to hope for such a goal in competitive sport which is so often designated as extracurricular? To further complicate the problem we have Etzioni's recent statement that social scientists are beginning to reexamine their core assumption "that man can be taught almost anything and quite readily." He states further that "we are now confronting the uncomfortable possibility that human beings are not very easily changed after all" (Etzioni 1972, p. 45).

However, the intent here is not to make the situation appear hopeless. As mentioned earlier, there are a number of colleges and universities in the United States where programs of competitive sport have been kept in educational perspective with a resulting modicum of individual freedom for the athlete. Further, this condition of educational sport actually still exists throughout Canadian higher education. Still further, there are many individual sports functioning reasonably well even in those large universities where competitive sport has been taken out of the hands of the educators. Thus, there are many athletes today who still believe that they are "self-posturing" individuals. They range from the body-builder seeking a perfectly developed physique, to the long distance runner who trains himself, to the skier, the mountain climber, the surfer, the parachutist—and, of course, the tough-minded athlete who still makes many key decisions for himself. All are to be commended!

Conclusion

Campbell has called to our attention that there has not yet devel-

oped an adequately functioning mythology *for today's world* in which man has acquired what he feels to be a sufficient explanation of the mysterious universe and his place in such a vast enterprise. As a result Campbell claims that people have not been receiving the necessary guidance available in the past to assuage the psychological crises that appear during the life cycle. If it is true that men need new myths, perhaps even more individualized and small-group-oriented myths (Clarke 1972), then it seems logical that sport, which must be recognized as a vital force in culture today, needs to contribute positively to the creation of a new myth in the Western world. To this end a new myth is recommended—that of free man molding the future in competitive sport according to his personal values but in keeping with the values and norms of an evolving, democratic society. This must be the new myth promulgated by those guiding competitive sport in education. There can be no compromise if competitive sport is to serve as a socially useful force leading to a democratic educational ideal.

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Part V

Conceptual and Language Analysis

Chapter 15

An Analysis of the Claim that "Physical Education" Has Become a "Family Resemblance" Term

Introduction

This investigation is designed to discover the different meanings (*not* objectives or aims) currently applied to the term "physical education." It is based generally on Wittgenstein's idea that a "family resemblance" term is radically different from a word or term that has an *essential* definition. The traditional way of analyzing a term has been to find conditions or characteristics applicable in *all* cases. This new idea is based on the assumption that there are some words or terms for which there are no definite lists or sets of characteristics, even though the term may be employed relatively correctly in different circumstances. For example, two persons using the term "physical education" may have similar but fundamentally different concepts in mind, but both uses have a family resemblance inasmuch as there is some overlapping of characteristics. And thereby hangs the tale of this presentation.

Such an approach to philosophy is part of a twentieth century development known as philosophical analysis. In fact, White has said

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that this is the "Age of Analysis" for philosophy (1955), and Weitz has written about "the analytic tradition" in twentieth century philosophy (1966). This is not meant to imply that there is no longer debate about the exact nature of philosophy—far from it. Since scientific method has been used to demonstrate that true knowledge can come only through controlled experimentation, one might well ask what is the justification for philosophy.

Three developments in this century have sought to answer this crucial question: logical atomism, logical positivism and ordinary language philosophy. The underlying tenet behind these approaches was that philosophy's function is analysis, but each one tended to view analysis somewhat differently. There was general agreement, however, that philosophy was to be approached through language analysis (Zeigler 1968, pp. 39-41).

Logical Atomism

Logical atomism involved a new approach, *mathematical logic*, as devised by Bertrand Russell (1872-1970) and Alfred North Whitehead (1861-1947). It had been thought that Aristotle had said the last word on this subject, but these two great philosophers developed a much broader logic because of its inclusion of propositions rather than classes only. It involved the recommended greater relationship of mathematics to logic—ideas which were to a considerable degree brought to Russell's attention by the work of Peano whom he met at the International Congress of Philosophy in Paris in July 1900 (Russell 1968, p. 191).

Russell's next step was to show that a language like English has essentially the same structure as mathematics. Because the language was not exact enough, however, it was thought that mathematical logic would help explain the components of language through sentences designed to offer "world facts." Carried through to its presumably logical conclusion, the philosopher could then discover everything about the structure of the world by using this type of philosophical analysis to rearrange an ambiguous language so that the newly arranged, logical sentences would become crystal clear. This approach, which flourished for 20 years or more in some quarters, was thought to offer a new metaphysical system, but it was eventually superseded by *logical positivism* which carried mathematical logic a step further.

Logical Positivism

In the 1920s a group subsequently known as the Vienna Circle came

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to believe that it was not possible for logical atomism to provide the world with a system of metaphysics. Their answer, logical positivism, presented philosophy as an activity, not as theories about the universe. They felt that philosophy's task was to analyze and explain what statements meant. Some statements would be able to withstand being subjected to the *verifiability principle*. This means that a sentence might be factually significant to a given person if he understands those observations which would enable him to accept or reject the proposition in the sentence. However, a logically valid, factual sentence must be confirmable or disconfirmable if one really wishes to say that he knows what he is talking about. A statement's meaning is inextricably involved with the verification method (Feigl 1949, p. 9ff.).

Thus, some sentences may be significant factually; others are not directly applicable to this world although they appear to be analytically true; and still others are nonsensical or nonsignificant. It can readily be seen how devastating such an approach to philosophical activity would be to traditional approaches. Conventional philosophical statements were not empirically verifiable, which means, at least to advocates of this new approach, that they were mere conjecture and not really important. Philosophy was thereby awarded a new role—analysis of ordinary language statements into logical consistent form. As a result it could be determined quickly whether a problematical question could be answered either through mathematical reasoning or scientific investigation. The philosopher does not therefore provide the answers; he *analyzes* the questions to see what they *mean*.

Ordinary Language Philosophy

Ordinary language philosophy, the third approach to philosophy, involves a type of language analysis but in a slightly different way. It was started in the 1930s by Ludwig Wittgenstein who was an originator and developer of logical atomism. Between the 1930s and 1952 Wittgenstein decided that it was impossible to devise a language so perfect that the world would be reflected accurately. Accordingly, he came to believe that much of the confusion and disagreement over philosophy emanated from misuse of language. With this approach, the task of the philosopher was not to transpose the problems of philosophy into certain language terms; rather, it was to decide what the basic words and terms were and then to use them correctly and clearly so that all might understand. This is, of course, closer to semantics, the science of meanings. Wittgenstein was more eager to learn how terms were used than to discover how people defined them. With such an approach philosophers could solve some problems through clarification of the

meaning of terms which have been used synonymously albeit often incorrectly. In this way people might gradually achieve certain knowledge, at least about their reaction to the world and how they describe it, through the medium of ordinary language philosophy, the newest type of philosophical analysis (sometimes called "philosophy of language").

Analytic philosophy has become most influential in the English-speaking world. Where these many achievements will lead philosophy (and us!) remains open to question. The philosopher can use any language desired but is obligated to make very clear the language rules being used (Carnap's "principle of tolerance"). Further, the newer mathematical logic with its scientific inference offers infinitely greater possibility of relating logic more completely to computer technology, not to mention the development of an ideal language for philosophical endeavor based on synthetic statements (symbolic or mathematical logic). As Kaplan indicates, this may provide us with a "rational reconstruction of the language of science" (1961, p. 83), but where will we then find a philosophy to *live* by?

Related Literature and Background

To return directly to the topic at hand—whether "physical education" has become a "family resemblance" term—the writer is quick to admit that this problem never occurred to him in exactly this way until relatively recently. For some 30 years physical education has been stumbling along in philosophical confusion. This investigator, in the 1940s and early 1950s, was as fully imbued and confused by the so-called "objectives of physical education" propounded through the normative philosophizing of so many strong, dedicated leaders of the field between 1920 to 1950.

Because of a highly important experience in a doctoral program at Yale with the eminent historian and philosopher of education, John S. Brubacher, the writer began to understand in the mid-1950s the implications for physical education that the various schools of educational philosophy seemed to possess. At this point he and a few others began the slow and tedious conversion of this type of philosophizing to physical education—a move which this writer does not regret even though at that very time many in the field of educational philosophy began to feel the influence of the movement toward analytic philosophy that was developing strongly on this continent. In addition, existential philosophy of varying types—atheistic, agnostic, Christian—had been transported

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from the European continent, and it too was having a considerable influence (in sharp contrast to philosophical analysis).

It was roughly in the mid-1960s that those in physical education became aware of existential philosophy, and this emphasis is still evident today. (Some of Metheny's "theory of physical education approach" and the "movement" emphasis must have undoubtedly reflected the emphasis toward philosophical analysis.)

In the late 1960s and early 1970s, this writer was privileged to serve as thesis committee chairman for four people specializing in the philosophy of sport and physical education, each of whom used a different variation of philosophical analysis in trying to answer the requirements of their main problems and sub-problems. Each of these investigations was concerned with the meaning of some aspect of the term "physical education." The first was an attempt by the late Peter Spencer-Kraus to consider the possibility of the application of Austin's "linguistic phenomenology" to sport and physical education (1969). Spencer-Kraus found "that many of the problems recurring in that area [the philosophy of physical education and sport literature] were steeped in a confusion resulting directly from the equivocal use of the terms and idioms employed." He concluded that there was "a great need for consensus" in the matter of precise definitions of terms employed in sport and physical education, and he believed strongly that "the application of the Austinian technique might greatly improve the chances of arriving at that consensus" (1969 pp. 56–57).

George Patrick's study, the second of the four projects, was entitled "Verifiability (Meaningfulness) of Selected Physical Education Objectives." An *analytic* description was made in terms of form and function of the stated objectives, and the *normative* part of the study was based on the descriptive analysis of the objectives and the kind of knowledge provided by logic, ethics, philosophy and philosophy of education. Positivism's "principle of verifiability" was subdivided into two forms: *weak* or logical possibility of confirmation and *strong* or operationally testable. Objective statements were viewed as informative, expressive, directive and performative. Three functions of objectives were stated (1) as a slogan, (2) as a guide to the educative process and (3) as a test. It was found that objectives functioning as slogans were likely to be meaningless or verifiable in the second degree (weak); that objectives functioning as guides using informative-directive language were verifiable in the first or second degree; and that objectives functioning as a test must use the informative-directive mode of language before they could

be considered verifiable in the first degree. Thus, "if physical educators wish to act responsibly, they should be able to state that for which they are accountable" (Patrick 1971, p. 94).

The third investigation, conducted by Kathleen Pearson, related to so-called conceptual analysis within what has more recently been called philosophy of language by many. She examined (1) the structure of the multi-concept "integration-segregation" as it pertained to male and female participants in physical education classes and (2) the functional aspects of this multi-concept in the intentional, purposive and responsible actions of persons engaged in the professional endeavor called physical education (Pearson 1971, p. 2). After extracting the various meanings attached to the concept and describing their extensional features in the "structural analysis" phase, Pearson proceeded to a "functional analysis" stage in which she delineated the reasons for advocating the various structures or positions relative to the usage of the concept by writers in the available literature. She considered the assumptions implicit within each of the reasons and the empirical evidence available to support or cast doubt on the validity of the hypotheses underlying these reasons. Last, the question was asked, "How might one be guided in making responsible decisions concerning the multi-concept in question?"

Pearson concluded specifically that physical educators attach many and varied meanings to the word "coeducation"; that the reasons set forth for this practice indicate a wide variety of objectives; that these claims or objectives have not been subjected to empirical research techniques; and that many contemporary physical educators still hold the dubious belief that jumping activities for girls and women cause injury to pelvic organs. Generally speaking, she concluded that "the field is almost barren of empirical research to support or cast doubt on the advisability of integration-segregation of male and female participants in physical education classes" (1971, pp. 213-214).

The final investigation was Robert Osterhoudt's encyclopedic study, "A Descriptive Analysis of Research Concerning the Philosophy of Physical Education and Sport" (1971). Building upon—and, in certain instances, subtracting from—a selected bibliography on sport and physical education developed by this writer, Osterhoudt's efforts resulted in an organization of the body of knowledge in this area and it offered "a reference for the classification and treatment of future works" (1971, p. 227). He analyzed descriptively the selected literature of the twentieth century and, very importantly, reviewed major taxonomies for research prior to the development of a specific one for this particular

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investigation. The broad outline of this taxonomy had been suggested earlier by Pearson in "Inquiry Into Inquiry" (1970). Osterhoudt built effectively on this taxonomy when his detailed study of the literature warranted the institution of certain modifications. Basically, the literature was divided into three categories: construct analysis, system analysis and concept analysis. Interestingly enough—and this finding points up the significance of this present paper inquiring into "family resemblance" status for the term "physical education"—he found 138 studies which he was able to classify as "the analysis of concept construction!" In his "Discussion" section he pointed out gently that "a more abiding consultation with the mother discipline, with philosophy proper, is required, so as to avoid the dogmatic espousals, with which the philosophy of physical education and sport has all too long been preoccupied" (1971, p. 235).

Methodology and Findings

Various aspects of the "Age of Analysis" are undoubtedly leaving their marks on us. (The reader is referred to the excellent publications embodying a type of conceptual analysis which were authored by Harold VanderZwaag and Daryl Siedentop in 1972.) This writer had long been concerned with the objectives propounded by traditional physical education philosophers of yesteryear, but it was only in the late 1960s that he became familiar with the efforts of William K. Frankena in educational philosophy. In this Michigan philosopher's work, *Three Historical Philosophies of Education* (1965, p. 6), he explained that the term "education" was ambiguous inasmuch as it could mean any one of four things:

(1) the *activity* of *educating* carried on by teachers, schools, and parents (or by oneself),
(2) the *process of being educated* (or learning) which goes on in the pupil or child,
(3) the *result*, actual or intended, of (1) and (2),
(4) the *discipline* or field of inquiry that studies on or reflects on (1), (2), and (3) and is taught in schools of education.

Somehow this type of analysis of the term "education" had never occurred to the writer before and it didn't seem very important at the time. After some thought, however, the matter became more intriguing especially when it became apparent that there might be a *fifth* overlooked meaning, namely, the *profession* of education. It soon became evident that a similar approach could be applied to the term "physical

education," no matter whether the term was still considered acceptable by the intelligentsia of the field.

Correspondence was initiated with Professor Frankena and on May 21, 1968, he wrote in a letter:

> . . . you suggest that there is a fifth sense of 'education' in which it refers to a 'profession.' This did not occur to me. I guess I don't much use 'education' that way. But I suppose it does get used in that way, and that one can add this fifth definition, as you do.

Well, the reader can appreciate that at this point the writer was at least partially hooked by virtue of his great discovery that had been conceded by the chairman of the Department of Philosophy at the University of Michigan!

The next step was to adapt this approach to the definition of physical education, and in the process—Eureka—somehow a *sixth* meaning of physical education emerged—that of *subject-matter* (e.g., tennis or some physical involvement that is considered part of the physical education program).

The writer announced this discovery to the unsuspecting world of physical education in a formal paper presented at the First Canadian Symposium on the History of Sport and Physical Education held at the University of Alberta in Edmonton on May 13, 1970. At the beginning of the paper it was stated, "As might be expected, there is great ambiguity to the term 'physical education.' " To the present it has been possible to identify six different meanings as follows:

1. The *subject-matter*, or a part of it (e.g., tennis, or some other sport or active game; some type of physical activity involving exercise such as jogging or push-ups; a type of dance movement or activity; movement with purpose relating to these three types of activities)
2. *The activity of physical education* carried on by teachers, schools, parents, or even by oneself
3. The *process of being physical educated* (or learning) which goes on in the pupil or child (or person of any age)
4. The *result*, actual or intended, or (2) and (3) taking place through the employment of that which comprises (1),
5. The *discipline*, or field of enquiry, in which people study and reflect on all aspects of (1), (2), (3) and (4) above; that which is

taught (the "body of knowledge") in departments, schools and colleges of physical education, and

6. The *profession* whose members employ (1) above; practice it (2); try to observe (3) taking place; attempt to measure or evaluate whether (4) has taken place; and base their professional practice on the body of knowledge developed by those undertaking scholarly and research effort in the discipline (5).

(Adapted from W. K. Frankena 1965, p. 6, and the reader should see also Zeigler and VanderZwaag 1968, p. 8.)

The writer can still hear that hall echoing with thunderous applause on that morning. The fact that no one has ever mentioned that bit of language analysis to its perpetrator since that fateful day, however, would seem to suggest that this type of philosophical analysis has not yet arrived in the field of physical education despite the relative importance which the present investigator feels it should be accorded.

One further development must be reported. It revolves around the writer's subsequent realization that "physical education" might indeed be a "family resemblance" term à la Wittgenstein. This was an idea propounded as a theory of meaning for such general terms as *"see," "know," "reason,"* and *"free,"* which have been used in many different ways—that is, the conditions for the accurate use of the word vary in different circumstances.

With the "family resemblance approach," determining the properties for the definition of a specific term is discarded because the term may be used correctly in different situations even though no one essential property (or set of properties) appears every time the term is used. But all of the uses bear a "family resemblance" to each other, i.e., to a certain extent elements of characteristics overlap so that every use has something "in common with every other use" even though "there is no property which it holds in common with all of these other uses" (Gochnauer 1973, p. 216).

The question then is, "Can this 'family resemblance approach' be applied to the term 'physical education?' " The answer at present appears to be a resounding "yes and no." Generally speaking, the answer must be in the negative, but for many individual groups within the profession an affirmative might be possible because they see "physical education" as *either* sport *or* play, *or* exercise *or* dance. If there were almost unanimous agreement that human movement or human

motor performance in these areas is the *essential* definition, we could dispense with the "family resemblance term" idea, but those in the field are far from consensus on this point. Thus, the answer to this question must be "yes and no," or at best it can possibly be shown that the term "physical education" is a family resemblance term partially *or* it is such a term to a greater or lesser extent.

The writer wishes that it were possible to leave you with such clarity and precision! However, the analysis must be pursued further. In the formulas presented below, keep in mind the definitions of physical education listed on pages 176–177, numbers 1–6.

A = *S*ubject-*M*atter (*T*heory and *P*ractice) of Field *X* (what is presently called *P*hysical *E*ducation by many)

Thus, A = SM(T+P) of X(PE)
A_1 = SM(T)
A_2 = SM(P)

B = *T*eaching of *S*ubject-*M*atter (*T*heory and *P*ractice) of Field *X* (*P*hysical *E*ducation) by *I*nstructor

Thus, B = T of SMX(T+P) by I
B_1 = T of SMX(T) by I
B_2 = T of SMX(P) by I

C = *P*rocess of *L*earning of *S*ubject-*M*atter (*T*heory and *P*ractice of Field X (*P*hysical *E*ducation)

Thus, C = P of L of SMX(T+P)
C_1 = P of L of SMX(T)
C_2 = P of L of SMX(P)

D = *R*esult of *T*eaching of *S*ubject-*M*atter (*T*heory and *P*ractice) of Field *X* (*P*hysical *E*ducation) by *I*nstructor so that the *P*rocess of *L*earning (*K*nowledge, *S*kill, and *C*ompetency) occurs in *S*tudent

Thus, D = R of T of SMX(T+P) by I so that P of L (K, S, and Co) occurs in S
D_1 = R of T of SMX(T), etc.
D_2 = R of T of SMX(P), etc.

E = The *D*iscipline of *S*ubject-*M*atter (*T*heory and *P*ractice) of Field

X in which Scholars and Researchers investigate all Aspects of the *S*ubject-*M*atter (*T*heory and *P*ractice) of Field *X*; its *T*eaching by *I*nstructor; the *P*rocess of *L*earning by *S*tudent; and the *R*esult of its *T*eaching by *I*nstructor which results in a *B*ody of *K*nowledge and *T*heory of the *S*ubject-*M*atter

Thus, E = The Di of SMX(T+P) in which Scholars and Researchers investigate all Aspects of the SMX(T+P); its T by I; the P of L by S; and the R of its T by I which results in a B of K and Th of the SM

E_1 = The Di of SMX(T), etc.

E_2 = The Di of SMX(P), etc.

Note: Subject-Matter of the Discipline of "X" (Physical Education) includes currently (1) the History, Philosophy, and International Aspects; (2) the Sociological and Social Psychological Aspects; (3) the Motor Learning and Performance Aspects; (4) the Physiological Aspects; (5) the Biomechanical Aspects; and others (such as Anthropometrical, Cultural Anthropological, and Growth Aspects, etc.)

F = The *P*rofession of "X" (*P*hysical *E*ducation) whose Members employ *S*ubject-*M*atter (*T*heory and *P*ractice); practice its *T*eaching; try to observe the *P*rocess of *L*earning take place; attempt to measure or evaluate whether the *R*esult has occurred; and base their professional practice on the *B*ody of *K*nowledge developed by Scholars and Researchers in the *D*iscipline and Related Fields

Thus, F = The Profession of X(PE) whose Members employ SM(T+P); practice its Teaching(T+P); try to observe the P of L take place; attempt to measure whether R has occurred; and base their professional practice on the B of K developed by Scholars and Researchers in the Di and Related Fields

F_1 = The Teachers and Coaches of the Profession of X(PE), etc.

F_2 = The Performers, etc.

F_3 = The Teachers of Teachers, etc.

F_4 = The Scholars and Researchers

Now that definitions and formulas of physical education have been offered, the reader is asked to recall that a family resemblance term may be used correctly in different situations even though no one essential

property (or set of properties) appears each and every time it is used. All of the uses have at least overlapping characteristics. An example of this follows:

Q: F,H
R: F,G
S: G,H
T: G,F

In this example, Q has F in common with R and T, and H in common with S; R has F in common with Q and T, and G in common with S and T, etc. Note that there is no one characteristic (or set of characteristics) which can be found in all of the cases (Q, R, S, T).

The analysis has progressed to the point where a similar analysis can be made of the claim that "physical education" is a family resemblance term based on the above example and on the definitions and formulas prior to that which explain that the term is currently being allotted six meanings or uses. The term "physical education" is also used to cover such sub-meanings as sport, play, exercise and dance. Consider therefore uses U, V, W, X, Y and Z which have overlapping characteristics as well as an essential definition *if* a person or group of people within the profession are willing to allot the field of "X" such an essential definition (e.g., sport, play, dance or exercise):

The Field of "X" (Physical Education) Analyzed as a Possible Family Resemblance Term

U:	A	Subject Matter (Theory and Practice)
V:	B (A)	The Teaching of the Subject-Matter
W:	C (A via B)	The Process of Learning the Subject-Matter through the Efforts of the Teacher
X:	D (A via B in C)	The Result of the Subject-Matter Being Taught by the Teacher so that the Process of Learning Takes Place in the Student
Y:	E (A, B C, D)	The Discipline Includes Knowledge of the Subject-Matter, its Teaching, the Process of Learning, and the Result
Z:	F (A, B, C, D, used by F_{1-4})	The Profession Includes Teachers & Coaches, Performers, Teachers of Teachers, and Scholars & Researchers who Employ the Subject-Matter; may Practice its Teaching; Observe whether the Process of Learning Takes Place; and Evaluate whether the proper Result Occurs.

Specific Findings. As a result of this preliminary analysis, the following specific findings may be stated:

1. Each use has *something* in common with the other five uses.
2. This *something* can and does vary greatly, however, depending upon whether theory or practice is being considered, and also upon whether the term "physical education" is viewed and/or defined as sport, play, exercise, *or* dance, etc.
3. Each use has a distinct characteristic separate from each of the other five uses even though there is general agreement that the term is being used correctly in each of the six instances described. A particular use usually includes a combination of one or more of the meanings and/or characteristics of a different use.

Conclusions

As a result of this investigation of the claim that "physical education" has become a "family resemblance" term, it is not possible to state definitively and in clearcut fashion that physical education *is* such a type of term or it *isn't*! The following conclusions, however, can be made:

1. "Physical education" *is* a family resemblance term because (1) the term is relatively correctly employed in connection with each of the uses and/or meanings enumerated; (2) two persons using this term at present may have similar but fundamentally different concepts in mind; and (3) there is some overlapping of characteristics from meaning to meaning. (See Specific Finding # 3 above.)
2. "Physical education" *could be* a family resemblance term if there is variance in the meaning from use to use as explained in Conclusion #1 above, but it *might not be* if there was complete agreement by those concerned about the meaning A (A_1, A_2) or SMX. (Specific Finding #2 above)
3. "Physical education" *is not* a family resemblance term if (1) the literal meaning of the words "physical" and "education" is accepted as the "essential definition" which applies to all cases in which the term is employed; or (2) if there is consensus that human movement is at the core of the definition of the term whenever it is used, no matter whether human movement is viewed in a narrow sense (as related *only* to sport, play, exercise, and/or dance), or in a broad sense (as related to man's movement under all conditions). (Specific Finding #1 above)

Recommendations

The investigator has demonstrated that there is great confusion re-

garding the use of the term "physical education," so much in fact that it seems to test sorely a philosophy of language approach of philosophical analysis. Further study is needed of each of the three conclusions offered above in the hope that further light may be shed on what has been a vexing problem to many people in physical education and sport. In the meantime, if the term "physical education" is still employed by those whose philosophical persuasion is not offended by such usage, its use should be sharply delimited and care should be taken to employ qualifying and descriptive terms precisely in this connection.

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Chapter 16

A Brief Analysis of the Ordinary Language Employed in the Professional Preparation of Sport Coaches and Teachers

Introduction

The analysis of concepts undoubtedly started before Socrates, but it wasn't until the twentieth century that there was such a sharp contrast drawn between analysis and other methods of philosophical endeavor. Interestingly enough, it wasn't until the mid-1950s that educational philosophers became involved with philosophical analysis, and then not until the mid-1960s that philosophers of sport and physical education began to show even the slightest interest or inclination to move in this direction. Whether this trend will be lasting remains to be seen.

To the uninitiated it can be confusing. Although scholars of the West have engaged in philosophical thought for more than 2,000 years, there is still controversy over the exact nature of philosophy. Early Greek philosophers thought that philosophy should serve a function not unlike that which we attribute to contemporary science. Today, scientific

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method is employed, of course, and it involves reflective thought and hypotheses, long-term observation, and experimentation prior to subsequent generalization and theory-building. This is how new knowledge is developed and, unless today's philosophers engage in this sort of activity, there is serious doubt whether they can claim that their investigation results in any knowledge. If not, what *is* the justification for philosophy?

In the twentieth century there have been three major developments, and several sub-developments, within philosophy that have sought to answer this question through language analysis: (1) logical atomism, (2) logical positivism and (3) ordinary language philosophy. These are discussed in detail in Chapter 15. The main idea behind the first two approaches is that philosophy's function is analysis. The third approach, ordinary language philosophy or linguistic analysis, or the related group of pursuits now known as "philosophy of language," assumes that the immediate goal of the philosopher is to explain the use, function or actual workings of language. Within this third category, one faction argues that philosophers should help us refrain from mis-using ordinary language while another group believes that philosophers should help reconstruct ordinary language.

It is this third approach that will be employed in this investigation in an experimental fashion. The investigator is quick to use the word "experimental" because he has not employed it previously and because he views this type of philosophizing as important but definitely as a "handmaiden" to philosophy.

Between 1930 and 1952 Ludwig Wittgenstein decided that it would be impossible to devise a language so perfect that the world would be accurately reflected. As mentioned in Chapter 15, he came to believe that much of the confusion and disagreement over philosophy emanated from the misuse of language. He believed that by deciding what the basic philosophical terms were, it would be possible to use them correctly and clearly so that all might understand. With this approach philosophers could solve some problems through clarification of the meaning of certain terms which have been used synonymously (albeit often incorrectly). In this way one could truly achieve *certain* knowledge about the world. Philosophy practiced in this way becomes a sort of logico-linguistic analysis, and most certainly not a set of scientific truths or moral exhortations about the good life.

Statement of the Problem. The main problem of this investigation was to apply the Austinian technique of analyzing ordinary language to

terms typically used in the professional preparation of coaches and teachers. The basic assumption is that these words (e.g., knowledge, experience, skills) are usually employed loosely and improperly.

To answer the basic problem comprehensively and satisfactorily, the following sub-problems will be considered initially:

a. What particular area of the language will be considered for study? (Terms typically employed in the professional preparation of coaches and teachers)
b. What terms will be recommended by a team using free association as a technique after the reading of relevant documents has been completed? (At this point use of a good dictionary is essential.)
c. How does the group decide whether the terms included are appropriate? (By describing circumstances and conducting dialogues)
d. What results may be formulated that are correct and adequate in relation to the terms which have been chosen initially, described clearly and in reasonable detail, and which have been accepted eventually as correct in the circumstances in which they are typically used? (The terms selected are defined clearly, checked carefully on the basis of experiences of the group members, and used in a sequential fashion to describe accurately the total experience under consideration)

Need for the Study. The need for this particular study became apparent to the investigator while serving as a member of an Experimental Undergraduate Physical Education Committee in the 1963–64 academic year at the University of Illinois, Champaign-Urbana, under the chairmanship of Professors L. J. Huelster and C. O. Jackson. The group realized soon that their discussions were accomplishing little because of a language problem. They were using the same words to describe the professional preparation experience of coaches and teachers of physical education, but they were using these terms *differently* (with different meanings). It became obvious that certain fundamental terms would have to be selected, defined, used in descriptive statements, re-defined (perhaps), and then related in a sequential narrative of some type.

Limitations and De-limitations. Obviously, there is a very real possibility that the personal biases of the investigator and others involved in this early committee may have affected the way in which the terms were chosen, defined and employed. As a matter of fact, the group was not aware that the Austinian technique was being employed to the "T," so to speak; the steps simply made good sense, and they were adopted. Thus, there was inevitably a certain amount of subjectivity in the analysis and

the results that were unanimously adopted for further use. One delimitation, of course, is that the terms to be collected were only those used commonly in the professional preparation of teachers and coaches.

Related Literature

In a brief presentation such as this, no effort will be made to document the related literature from the field of philosophy that might be otherwise included. Certainly philosophy is in the midst of an "Age of Analysis," although no one would claim for a moment that this approach should be classified as a homogeneous school of thought (White 1955). This present study seems to be "hovering" at some point in a category that Weitz has defined as "Linguistic, Ordinary Language, or Conceptual Analysis" (1966, p. 1).

Those who concern themselves with the history of philosophy will endeavor to determine as accurately as possible Russell's influence on his student, Wittgenstein, but none can deny the originality of the latter's *Tractatus Logico-Philosophicus*, first published in 1921 (Wittgenstein [1921] 1961). The language of philosophical discourse must be phrased so that its propositions are meaningful and empirical. If one hopes to understand and solve problems, language must be *used* correctly.

Since they were contemporaries and involved with the same "movement," one would think that Austin would be influenced by such a powerful and seminal thrust in philosophy as that engendered by Wittgenstein. "Austin is sometimes counted among the group of philosophers vaguely labelled 'Wittgensteinians' " (Furberg 1963, p. 62); however, the burden of proof of any strong relationship still remains open for some future scholar. They were approaching philosophy in a very similar fashion, but their emphases seem to have differed.

John Langshaw Austin was a classical scholar who turned to philosophy after earning a degree in classics at Oxford. He was undoubtedly influenced by Moore indirectly and by Pritchard more directly (Hampshire 1959–60, xii). "Doing" philosophy for Moore, however, was definitely in the direction of analysis, while for Austin the question of classifying distinctions within language was uppermost. In the process, Austin was a "team man" since he believed in the necessity of working in groups to define distinctions among the language expressions used by those whose language was being "purified."

Language Analysis in Physical Education. There has been very little ordinary language philosophy or conceptual analysis within the field of

physical education. In 1970 when Fraleigh presented his definitive account and analysis of types of philosophic research that had been carried out in the 1960s, he included "three types of research labeled as theory building, structural analysis, and phenomenology" (Fraleigh 1971, pp. 29–30). He did not exclude this methodology necessarily because of the lack of published material in physical education literature, but he might as well have taken such a stand. During that time James Keating of DePaul was beginning to make his case for the distinction between the terms "sport" and "athletics" in philosophical journals, but he has never agreed to classify himself as a philosopher of language (Keating 1963, 201–210).

To the best of this writer's knowledge, the only physical education philosopher to consider the application of Austin's "linguistic phenomenology" to sport and physical education was the late Peter Spencer-Kraus, a student of this investigator at the University of Illinois in Champaign-Urbana (1969). (As a matter of fact, it should be stated parenthetically that one of the reasons for this paper is to give this interesting and valuable technique of investigation a bit more mileage in the hope that others will consider employing it further.)

Other approaches of this nature to the philosophy of language were made by two other former graduate students working with the writer, George Patrick and Kathleen Pearson. A summary of their ideas can be found in Chapter 15.

Methodology and Technique

J. L. Austin's technique was not spelled out in great length in innumerable papers as is sometimes the case with investigators, but the essence of it may be gleaned from his paper, "A Plea for Excuses," as well as from his "Ifs and Cans" and from some notes called "Something About One Way of Possibly Doing One Part of Philosophy." (See Austin, *Philosophical Papers*, 1961.) He himself coined the name "linguistic phenomenology" in connection with the technique. In Austin's opinion there was hope in analyzing,

> ... our common stock of words [which] embodies all the distinctions men have found worth drawing, and the connexions they have found worth marking, in the lifetimes of many generations: these surely are likely to be more numerous, more sound, since they have stood up to the long test of the survival of the fittest, and more subtle, at least in all ordinary and reasonably practical mat-

ters, than any that you or I are likely to think up in our armchairs of an afternoon—the most favoured alternative method. (Ibid., p. 130)

Initially, the committee at Illinois, after a series of meetings during which time it became apparent to all that they were not talking the same language, decided which words were relevant to the topic of professional preparation of teachers and coaches. Even though they used common sense and professional judgment, they found that it was necessary to read literature on professional preparation in both *general* professional education and in the *specialized* professional education area of physical education. Then through the process of free association, they eliminated words and began to delineate shades and nuances of meaning of the words that remained. When disagreements developed or when fine distinctions were not known, the group referred to a dictionary.

Referral to a dictionary was not the final answer because it was discovered that still other terms—synonyms—were typically available for consideration as well. Early corroboration of this type was most helpful since it provided a cross-check. As a result of this field work stage, the committee decided to employ a minimum of 12 words and accompanying definitions to be used in the final statement that was to be framed to explain the professional preparation process as carefully and precisely as possible.

The committee proceeded to the second stage by trying to relate clear and detailed examples of circumstances in which a particular word was preferred to another and to explain situations in which the word would be inappropriate. During this stage all theorizing should be excluded. Achieving unanimity at this juncture may be difficult, but it is less time-consuming if there are no unusual personalities in the group and if the members are relatively inexperienced.

Finally, in the third stage, an effort is made to formulate the various terms under consideration into a coherent account that will withstand close scrutiny. There will undoubtedly be modifications in the preliminary account. The final account can be double-checked with some of the literature examined earlier to see to what extent changes have been made that will seemingly stand up under detailed examination. After this was done in the Illinois situation, the final statements including the terms adopted were presented to a graduate seminar for disinterested examination and evaluation.

Findings

As a result of the field work stage, the committee decided to use the following words and definitions:

1. *Fact*—a real event, occurrence, quality, or relation based on evidence
2. *Knowledge*—acquaintance with fact; hence, scope of information
3. *Understanding*—comprehension of the meaning of interpretation of knowledge
4. *Ability*—quality or state of being able; capability; aptitude
5. *Competency*—sufficiency without excess; adequacy
6. *Skill*—expertness in execution of performance; a "quality of expertness"; a developed ability
7. *Appreciation*—a recognition of the worth of something
8. *Attitude*—position assumed or studied to serve a purpose
9. *Experience*—the actual living through an event(s) which may result in skill, understanding, ability, competency, appreciation, attitudes, etc.
10. *Problem*—a question proposed or difficult situation presented which may be met and/or solved by experience(s)
11. *Resource Areas*—those subject-matters (disciplinary areas) referred to for facts
12. *Functions*—the special duties or performances carried out by a person (or persons) in the course of assigned work

The formulation of the various terms into a coherent account that describes what might actually occur in an experimental undergraduate curriculum for teachers and coaches resulted in the following statement:

> A student is offered educational *experiences* in a classroom and/or laboratory setting. Through the employment of various types of educational methodology (lectures, discussions, problem-solving situations in theory and practice, etc.), he/she hears *facts*, increases the scope of information (*knowledge*), and learns to comprehend and interpret the material (*understanding*). Possessing various amounts of *ability* or *aptitude*, the student gradually develops *competency* and a certain degree or level of *skill*. It is hoped that certain *appreciations* about the worth of his/her profession will be developed, and that he/she will form certain *attitudes* about the work that lies ahead in his/her chosen field.
>
> In summary, there are certain special duties or performances which the student preparing for the teaching/coaching profession should

fulfill (*functions*). Through the professional curriculum, he or she is exposed to both general and specific *problems* which must be met successfully. Through planned *experiences*, with a wide variety of *resource areas* to serve as "depositories" of *facts*, the professional student develops *competencies, skills, knowledge, understandings, appreciations*, and *attitudes* which enable him/her to be an effective physical educator-coach.

Conclusion and Discussion

Based on this limited experience with the Austinian technique applied to ordinary language—in this case, some terms employed typically in the professional preparation of teachers and coaches—this investigator was able to conclude that certain problems that have beset those concerned with professional preparation are caused by linguistic confusion because of the equivocal use of many key words and terms.

This is not to say, however, that more detailed investigation of a similar nature would remove basic conflicts in educational philosophy. What constitutes education and teacher education ideally will *not*, in this writer's opinion, be resolved by the possible prevention of further ambiguous usage of terms and idioms because such differences of opinion are far too deep-rooted and steeped in hoary tradition to vanish within the space of a few decades, if ever.

There is absolutely no doubt, however, that significant strides can be made in the near future if those interested in sport and physical education philosophy will decrease prevailing difficulties with language usage. The late Peter Spencer-Kraus was preparing himself for this task, but his life was cut very short in a tragic car accident. Patrick and Pearson have shown interest and ability along a similar, if not identical, line, and it is hoped that they will continue with this interest. Others are urged to experiment with Austin's approach as well. It is relatively simple in design, but it may be difficult to bring together a team of investigators to carry out similar studies in the specialized area of sport and physical education. Such investigation would appear to be a necessary cornerstone for any further study in the years immediately ahead.

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Chapter 17

A Metaethical Analysis of 'Work' and 'Play' as Related to North American Sport

Introduction

The main problem of this paper is to analyze from a metaethical standpoint the concepts of 'work' and 'play' and to relate them to the current sport scene in North America. During my early college days about 40 years ago I realized the confusion in people's minds about the uses of these two terms when they were discussed in more than a superficial manner. I suppose for most people there really was no problem: *work* was what you did to earn a living or to take care of your basic needs. Thus, my grandparents and parents viewed it as a serious matter, and a significant amount of such arduous endeavor was included as part of my upbringing. *Play* was what you were free to do after you had carried out your work responsibilities. Play was supposed to be fun and *re*-creative, trifling and trivial.

While studying philosophy of education at Yale with John S. Brubacher in the mid-1940s, he called to my attention the many limitations inherent in the typical usage of these two terms. This led to a preliminary analysis which indicated that some people worked at play while others played at their work. It became apparent there was considerable

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educational value in many structured or semi-structured activities that were typically designated as play. And so, for the first time, I became aware of a *scientific* (Deweyan) ethical analysis technique—with the remainder of the triumvirate being called an *authoritarian* approach or a *relativistic* technique. As explained by Fromm:

> The most significant contemporary proponent of a scientific ethics is John Dewey, whose views are opposed both to authoritarianism and to relativism in ethics. As to the former, he states that the common feature of appeal to revelation, divinely ordained rulers, commands of the state, convention, tradition, and so on, 'is that there is some voice so authoritative as to preclude the need of inquiry' (J. Dewey and J. H. Tufts, *Ethics*. N.Y.: H. Holt & Co. Rev. ed., 1932, p. 364). As to the latter, he holds that the fact that something is enjoyed is not in itself 'a *judgement* of the value of what is enjoyed' (Dewey, *Problems of Men*. N.Y.: H. Holt & Co., 1946, p. 254). The enjoyment is a basic datum, but it has to be 'verified by evidential facts' (Ibid., p. 260). (Fromm [1947] 1967, p. 37).

Even though I understood the educational implications of play based on pragmatic theory, I recall writing for Ontario's developing recreation profession in the 1950s that play was for children and recreation was for mature adults. Looking back upon that "profound" statement some 25 years later, I can't comprehend why no one challenged such pedantic dictum. Can't you just imagine telling people today that adults should never play—just recreate?

Then in the 1960s James Keating offered his distinction between the concepts of 'sport' and 'athletics.' When you analyze this idea (which was basically sound albeit impractical in a world which often ignores etymological distinctions), it turned out that the concepts may be likened fundamentally to 'play' and 'work' respectively. Thus, however rational Keating's distinction may have been (Keating 1963, pp. 149, 201–210), the words "sport" and "athletics" are currently being used interchangeably on the North American continent, although in England and Europe and perhaps in the rest of the world, the word "athletics" seems to be identified more directly with track and field events only.

The concepts 'work' and 'play' are still strongly dichotomized just about everywhere. There seems to be no trend toward clarifying that which is imprecise and muddled in typical usage, even though many educators holding various educational philosophical stances would affirm that play under certain educational conditions contributes to a child's educational experience and growth. And nowhere is the confusion

more evident than when we are discussing to what extent the nomenclature of "work" and "play" may be applied when referring to various levels of participation in sport and/or athletics on the North American scene.

To repeat, therefore, the main problem of this paper is to analyze critically (or metaethically) the concepts of 'work' and 'play' as they are currently employed in North America, and to relate such distinctions to sport and/or athletics as we know them typically in society at large or within the educational setting specifically. The following sub-problems of the topic, phrased as questions, will be discussed in this order: (1) how may some of the fundamental terms being employed be defined initially? (2) what is the status of sport and/or athletics in North America? (3) does such status have a possible relationship to the prevailing social forces at work in North America? (4) would altered concepts of 'work' and 'play'—in a democratic culture where individual freedom is valued highly—possibly exert an influence on the prevailing pattern in sport/athletics? and (5) how may this question be summarized and what reasonable conclusion(s) may be drawn from this analysis?

Definition of Terms

Work. The term "work" can be used as a noun several ways (e.g., "something that is or was done"; "something to do or be done"; "a person's action of a particular kind"; "an action involving effort or exertion directed to a definite end"—i.e., "one's regular occupation or employment"; "a particular piece or act of labour; a task, job"; and "exercise or practice in a sport or game; also, exertion or movement proper to a particular sport, game, or exercise") (*Oxford Universal Dictionary* 1955, p. 2499). Used in a second sense as a noun, the term "work" is "the product of the operation of labour *of* a person or other agent" (Ibid.).

The term "work" is used also as both a transitive and intransitive verb. Some 20 different usages are listed for its employment as a transitive verb (e.g., "to do a deed"; "to effect something or some action"; "to move something into position," etc.). The intransitive verb is used in approximately 14 ways (e.g., "to do something or to do things generally"; "to pursue a regular occupation"; "to perform the work proper or incidental to one's business or avocation") *(Oxford Universal* ... p. 2499).

Synonyms for "work" are achievement, business, drudgery, effort,

employment, labor, occupation, opus, performance, production, task, toil and travail. Antonyms are ease, leisure, play, recreation and vacation (*Living Webster Encyclopedic Dictionary of the English Language* 1975, p. BT-34).

Play. The term "play can be used as a noun in many ways (e.g., "exercise, free movement or action"; "exercise or action by way of recreation, amusement, or sport"; and "mimic action") (*Oxford Universal* ... 1955, p. 1920).

The term "play is used as a verb in five general ways: (1) "to exercise oneself, act or move energetically"; (2) "to exercise oneself in a way of diversion or amusement"; (3) "to engage in a game, etc."; (4) "to perform instrumental music"; and (5) "to perform dramatically, etc." (*Oxford Universal* ... p. 1521).

Synonyms for the noun "play" are listed under the word "recreation." They are: amusement, diversion, entertainment, fun, game, pastime, and sport. Antonyms are boredom, labor, toil, and work (listed also under "recreation") (*Living Webster* ... 1975, p. BT-26).

Freedom. The term "freedom" is used here to describe the "condition of being able to choose and to carry out purposes" (Muller 1961, xiii). Or to be more precise, keeping in mind that the traditional liberal meaning of freedom relates to the absence of constraint or coercion, the following definition appears to describe the term more adequately:

> A man is said to be free to the extent that he can choose his own goals or course of conduct, can choose between alternatives available to him, and is not compelled to act as he himself would not choose to act, or prevent from acting as he would otherwise choose to act, by the will of another man, of the state, or of any other authority. (Partridge 1967, vol. 3, p. 222)

Synonyms for "freedom" are exemption, familiarity, immunity, independence, liberation, liberty. Antonyms are bondage, compulsion, constraint, necessity, and servitude (*Living Webster* ... p. BT-14).

Amateur. An amateur is "one who cultivates any art or pursuit for the enjoyment of it, instead of professionally or for gain, sometimes implying desultory action or crude results; a devotee" (*Living Webster* ... p. 32).

Synonyms for "amateur" are apprentice, beginner, dabbler, dilet-

tante, learner, neophyte and novice. Antonyms are authority, expert, master and professional (*Living Webster* ... p. BT-2).

Semipro. A semipro (colloquial for a semiprofessional) is one who engages in some sport or other activity for pay but only as a part-time occupation (*Living Webster* ... p. 876). The person resembles a professional, but his/her performance demands less skill, knowledge, etc.

Professional. A professional is a member of any profession, but more often applied, in opposition to *amateur* to persons who make their living by arts or sports in which others engage as a pastime (*Living Webster* ... p. 761).

Sport. A sport is a "diversion, amusement, or recreation; a pleasant pastime; a pastime pursued in the open air or having an athletic character, as hunting, fishing, baseball, bowling, or wrestling, etc. (*Living Webster* ... p. 942). Further meanings are listed which are not applicable to the present discussion.

Synonyms for "sport" are listed under "games" as amusement, contest, diversion, fun, match, merriment, pastime, play and recreation. Antonyms mentioned are business, drudgery, hardship, labor, and work (*Living Webster* ... pp. BT 14 and 15).

Athletics. Athletics is a plural noun that is acceptable in usage as either singular or plural in construction. It (they) may be described as "athletic exercises: sports such as tennis, rowing, boxing, etc. (*Living Webster* ... p. 63). (Note that track and field are not mentioned as typical examples although they are undoubtedly considered part of the sports included under the term "athletics" in North America.)

In a preliminary inspection, therefore, it is possible to construct a diagram based on the more or less traditional definitions of "play," "work," "freedom," "constraint," "sport," "athletics," "amateur," and "professional." With each pair of terms there is a sharp dichotomization in normal usage except for "sport" and "athletics." Neverthless, in this diagram they are shown as being dichotomized because of Keating's recommendation. Despite what has just been said, which is presented in Table 1, a more careful consideration gives rise to the idea that the concepts of 'play' and 'work' could be placed on a continuum as opposed to a discontinuum as shown at the top of the table. In this instance the continuum would extend from 'frivolity' on the left through 'play' to the concept of 'work' and finally to 'drudgery' on the far right.

Table 1. A Play-Work Definitional Diagram Relating to the Concepts of 'Sport', 'Freedom' and 'Amateurism'

Note: A sharp dichotomization is typically implied when the concepts are considered initially and typically employed in common parlance. Even the dictionary definitions—including both synonyms and antonyms—appear as a *discontinuum*.

Play ..... (as typically used) ..... *Work*

Freedom ..... (as typically used) ..... *Constraint*

Amateur ..... (as typically used) ..... *Professional*

Sport ..... (Keating's etymological analysis stresses dichotomization, but the two terms are typically used synonymously in this culture.) ..... *Athletics*

Note: The terms "play" and "work," along with "frivolity" and "drudgery," are placed on a *continuum* below—as opposed to the discontinuum shown above.

Presumably the same approach could be employed with the other terms indicated as the several continua are extended to their extremities. As J. S. Brubacher indicates in correspondence dated September 27, 1976, "work and play tend to overlap toward the middle of the continuum when work can be pleasant and play can be toilsome ... Similarly, at the drudgery end, it is all constraint, and at the frivolity end of the continuum the freedom becomes license."

A Continuum Approach

Frivolity..... Play..... Work..... Drudgery

E. F. Zeigler
1976

Status of Sport/Athletics

The comments about the status of amateur, semiprofessional and professional sport are based upon a half century of personal experience and observation as a performer, coach, teacher of coaches, professor, and writer. After my first 10 years of coaching experience in three sports in two major universities in the United States and Canada and in a YMCA, I began to write about sport in a normative, hortatory, and commonsense fashion. This type of article was superseded in the 1960s by an effort to draw implications from current educational philosophical stances. However, realizing the uncertainty and imprecision of normative

ethics and ethical relativism, I maintained a continuous flow of material down to the present time in which I have espoused a Deweyan scientific ethic based upon a merging of the historic value-facts controversy (Zeigler 1960; 1962; 1964; 1965; 1968; 1969; 1971; 1972a; 1972b; 1972c; 1973; 1974; 1975). More recently I have been following an eclectic philosophical methodology involving several techniques, including meta-ethical or critical analysis of sport and physical activity—hence this present effort to delineate somewhat more carefully problems arising in the use of such terms as "work," "play," "freedom," "constraint," "sport," "athletics," "amateur," "semi-pro," and "professional" when discussing sport and its myriad problems and contentious issues.

Writing in 1967 (Zeigler, pp. 47–49) about leading a good life, I noted that:

> it is not necessary to delineate the various meanings of *play* too carefully; so, we will accept the definition that *play* is an instinctive form of self-expression through pleasurable activity which seems to be aimless in nature ...

In discussing work at the same time, I pointed out that "many people are now choosing leisure instead of more work, because they wanted to 'enjoy life.' "

Speaking at the Athletics in America Symposium at Oregon State University in 1971, I made the point that "North Americans must ponder the term 'freedom' deeply today as they face an uncertain future." Here freedom is defined as "the condition of being able to choose and carry out purposes" (Zeigler 1972c, p. 79). Subsequently the statement was made that "the field of athletics and sport seems to be at least as poorly prepared as any in the educational system to help young people to get ready for the future."

For many years also I have been attempting the philosophical analysis of one of the most persistent problems facing higher education—that of so-called amateur, semiprofessional and professional sport and its relationship to our educational system, as well as our entire culture (Flath 1964). I have argued the necessity for reevaluation of our treasured basic assumptions about the amateur code in sport. Further, I have decried the materialistic image of today's professional in sport, the argument being that the athlete is being professional only in the limited sense of the word—that it brought money to him quickly for athletic performance at a high level, without his commitment as a true professional whose primary aim is to serve his fellow-man through

contributions to his own sport in particular and to all sport in general. Thus, I have argued that the amateur should be regarded as the beginner, not as the Olympic performer who somehow refrained from taking cash but who received all kinds of invaluable support along the way. I have presented the idea of a logical bona fide, and desirable progression—if the person wished to progress and was capable—through the ranks of the amateur athlete to that of the semipro, and finally to that of the highly trained, proficient athletic performer—a professional!

I would not wish to create the impression that this has been a solitary effort—far from it. In 1929 the Carnegie Foundation published a report entitled *American College Athletics* which explained that "the defects of American college athletics are two: commercialism, and a negligent attitude toward the educational opportunity for which the American college exists." Additionally, the report stressed that the prevailing amateur code was violated continually; that recruiting and subsidizing was "the darkest blot upon American college sport"; that athletic training and hygiene practices were deplorable and actually jeopardized health in many instances; that athletes are not poorer academically, but that hard training for long hours impaired scholastic standing; that athletics as conducted fail in many cases "to utilize and strengthen such desirable social traits as honesty and the sense of fair play"; that few of the most popular sports contributed to physical recreation after college; that many head coaches were receiving higher pay than full professors, but their positions were dependent upon successful win-loss records; that the athletic conferences were not abiding by the letter, much less the spirit of the established rules and regulations; *and* that athletes were not receiving the opportunity to "mature under responsibility."

In 1974, some 45 years later, the only area that seems to have improved is athletic training and hygiene practices! Even on this point a cynic would be quick to point out that improved athletic training could be expected because of the desire to keep expensive athletic talent healthy enough to earn its keep. At any rate, in 1974 the American Council on Education was perceptive enough to discover that "there's a moral problem in college athletics," and that "the pressure to win is enormous" (Cady, *The New York Times*, March 10, 1974). The cognoscenti in educational circles have known this for decades. For example, *The New York Times* commissioned a survey of some 40 colleges and universities and reported in 1951 that the flagrant abuse of athletic subsidization in many colleges and universities "promoted the establishment of false values"; "are the bane of existence in American education"; "lower educational standards generally"; force educators "to lose out to politicians"; and "do further injury to democracy in

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education" (Grutzner 1951). Obviously, it serves no good purpose to enumerate such statements endlessly because volumes could be filled with them before 1929 and up to the present.

Even though this paper is not designed to prove logically that the status of athletics or sport in United States' education is unsound according to the so-called educational standards or principles upon which most colleges and universities are based, it is essential to justify the conclusion that many colleges and universities are conducting intercollegiate athletics in a manner that raises questions about their educational value—and the situation seems to be as bad today as it ever was! This is the reason for inclusion of the section on the status of such programs.

Not *all* colleges and universities conduct their intercollegiate athletic programs so as to warrant such severe criticism. One has to go no further than the Little Three in New England, most Ivy League institutions, a large university like Wayne State in Detroit, and the University of Illinois at Chicago Circle, to name just a few. Canada has been fortunate in university competitive sport, and the prevailing "amateur spirit" there has definitely influenced the secondary school outlook as well. This is not to say that there aren't warning signs on the horizon, but a recent survey by the Association of Universities and Colleges of Canada reported that intercollegiate athletics generally has maintained its amateur spirit and educational balance. As reported by Matthews,

> Canadian universities appear to be in a position to strive for a very high level of athletic and recreational development in international comparison. University athletic programs must be seen as a need of the people—of individuals, of groups, and of the entire university community . . . (Matthews 1974, p. 3)

Relationship of Status to Prevailing Social Forces

Keeping in mind that our objective is to analyze the concepts of 'work' and 'play' as currently employed and to relate such distinctions to sport and athletics in a more precise way, we realize it is important to reiterate at this point (see pages 195–196 above) that both terms ("work" and "play") may be used correctly in any number of ways. Such correct usage ranges from "something that is done" to "exercise or practice in a sport or game" for the concept of 'work.' Similarly the term "play" ranges all the way from "exercise or action by way of recreation, amusement, or sport" to so-called "mimic action" in a dramatic performance in the theater. Crucial to the argument being presented

here is that *in each case* these terms ("work" and "play") have assumed so-called typical meanings in the language and thought of people—"effort" or "labor," for example, for "work," and "amusement" or "fun" for the term "play." Furthermore, it is argued that the sharp dichotomization of these two concepts in everyday usage, when they actually have almost identical, strongly overlapping meanings in a dictionary, has often caused confusion when sport and athletics were being considered as part of the cultural configuration of North American society.

It seems impossible to state precisely why such a sharp dichotomization of the two concepts of 'work' and 'play' has persisted in everyday usage, but such a distinction undoubtedly has some relationship to the influence of pivotal social forces on our culture (e.g., values, type of political state, nationalism, economics, religion, and now ecology). It was obvious to people in earlier centuries that work had a so-called survival value—and presumably much more of this quality than play. Indeed it took so very long for the average man on this continent to earn and use leisure. There have been so many wars, and nothing is more devastating to an economy. A surplus economy is absolutely necessary if people are to have a high standard of education and leisure (Brubacher 1966, p. 76 ff.). Second, the truism that times change slowly must be mentioned. It is extremely difficult to change the traditions and mores of a civilization. The existing political system continued to prevail, and it took a revolution, a civil war, and other conflicts of varying magnitude before the concept of 'political democracy' had an opportunity to grow (Zeigler 1975, p. 457).

Third, the power of the church—almost absolute at times—had to be weakened before the concept of 'church and state separation' could become a reality. We all appreciate the reasons why the church affirmed the concept of 'work' and denigrated the concept of 'play.' Fourth, the many implications of the natural sciences had to be consolidated into very real gains before advanced technology could be realized and could lead men into an industrial revolution, the outcomes of which we possibly still cannot foresee, and which—on this continent at least—have lowered many men's working hours down to the point where the idea of play and leisure could loom more importantly in his purview than heretofore.

Consequently, one could argue that social forces have definitely influenced the status of sport and athletics (if defined identically or even similarly). If the United States, for example, can become Number 1 in the world through a unique, but probably not reproducible, set of

circumstances in which the concept of 'work' was exalted by all of the pivotal social forces—and the idea of 'play' was viewed as frivolous refreshment from worthwhile toil and labor—it is not difficult to understand why such a sharp dichotomy developed between these two terms. Accordingly, it is only a short step to the position that playing games or sports is unimportant, extracurricular, and must come after effort has resulted in achievement at any rate. This would seem to be the rationale, therefore, for the sharp dichotomization and differentiation in value of the two terms in everyday usage.

Possible Relationships of Altered Concepts to Sport

What we are perceiving is a relationship or proposition seemingly self-contradictory or absurd, and yet explicable as expressing a truth—in other words, a paradox. A paradox is typically incredible, and (as Brubacher explains) we have created a situation in which our language or choice of words actually downgrades that which we seem to be seeking in the so-called good life:

> The oldest and perhaps most persistent position regards work or labor principally as the means whereby leisure used in our culture as a word synonymous with recreation and play is purchased to devote to education. Stated succinctly, the good life depends on labor but consists in leisure (Brubacher 1969, p. 34).

The assumption here is that leisure (play) is superior to labor (work). People must work to stay alive or live, but they have completely free rein when it comes to the use of their leisure. Leisure (play) is worthwhile on its own account! Further, any educational theory which does not encourage wise use of leisure for so-called educational purposes might run into difficulty. But if students feel an obligation to pursue education diligently, we are then back to the position where education could be regarded as work again! Interestingly enough, what all of this leads to is a position where work becomes subservient to leisure, and this is just fine for an aristocratic society; one social class works so that another class is free to enjoy leisure. If this situation is reversed and the place of work dominates educational policy, we have a Marxian type of society in which economic theory looms very large in the educational system. Presumably in-between these two extremes is the position of the evolving democratic society in which work is a continuing opportunity for man to follow an evolutionary pattern onward and upward (whatever that may mean). Work finds its educational significance in its humanization of man, and a child's active occupation in school is not regarded as tedious schoolwork. Work, play and art all relate to the active occu-

pation of the boy or girl, and no significant difference can be made as to the educational significance of any of the three aspects. Art, for example, is "work permeated with the play attitude" (Brubacher 1969, p. 36).

Such a theoretical approach contradicts the dualistic or dichotomous theory of work and play. Now they are viewed as possessing overlapping, not separate, entities. Thus (and isn't this the way it really happens?) some people take their play very seriously while others seem to play at being professional in their work. Where does play leave off and become work (and vice versa)? This view has led me to conceive of a "play-work definitional continuum" in quite different terms from what was explained above (see Table 1, page 198).

This newer conception has been called "aspects of a person's 'active occupation' " (see Table 2) in which work, play and art have epistemological and ethical significance in the realization of the person's humanity in a social environment. First, on Level I, we have the person conceived as a unified organism with educational and/or recreational interests of varying nature that will presumably be present throughout the individual's life. Second, on Level II, is the continuum of short-range, middle-range and long-range goals. It is at this point that such a

Table 2. Aspects of a Person's "Active Occupation"

	(1. *Play*——2. *Art*——3. *Work*)		
Freedom-Constraint Continuum Level IV	Freedom	Limited Freedom ...	Constraint (No Freedom)
Amateur-Professional Continuum Level III	Amateur	Semipro	Professional
Goals Continuum Level II	Short Range	Middle Range	Long Range
Categories of Interest Level I	*The Unified Organism*		

1. Physical education-recreation interests
2. Social education-recreation interests
3. "Learning" education-recreation interests
4. Aesthetic education-recreation interests
5. Communicative education-recreation interests

differentiation in approach is being recommended from the prevailing sharply dichotomized definitions of the terms "work" and "play." Presumably—and it is not being proposed that it is possible or desirable to reverse people's language habits markedly in any direction—an effort could be made to use the term "work" for educational purposes primarily when they are middle or long range and the term "play" when the goals are short to middle range. Thus, if a boy plays baseball after school, his goals are short range and conceived as 'play.' If this boy continues with his interest in high school and college, and were to receive an athletic scholarship, play would quite often take on the aspect of work. Further, at this point he could then be considered a semipro because of the time being spent, the middle-range goals attendant to his athletic activity, and the level of ability or performance he had achieved—as well as the fact that he was being paid a certain amount of money for performing the baseball skills he had mastered. Such consideration brings us to the third subdivision of Table 2, Level III. Now if this young man were to be selected in the draft by the major leagues, he would then be forced to make a decision on Level II, the Goals Continuum. If he did well in his tryouts and were granted a substantive contract, baseball would then be related to his long-range goals, and he would be considered a professional in sport.

This brings us to a brief consideration of Level IV, the Freedom-Constraint Continuum. Gradually, but steadily as this young man moves up through the various stages of organized baseball, the status of his freedom of independence changes. This is equally true in most people's regular lives.

Altering these concepts of 'work' and 'play'—not to mention those of 'amateur' and 'professional'—would in my opinion have a positive influence on the prevailing pattern in North American sport and athletics. For more than 30 years I have been trying to help change the United States Amateur Athletic Union rules for those who participate locally, statewide, regionally, nationally and internationally under their auspices. This organization had a noble ideal once in the late 1800s, but with changing times and increasing role differentiation in society the current situation is ridiculous! Writing in 1964, in an effort to urge others to distinguish more carefully between the ways we use various terms, I stated:

> We will have to re-evaluate some of our treasured, basic assumptions about the amateur code in sport. What *are* the reasons *today* for the continuation of such a sharp distinction between the amateur and the professional? History tells us where the ideal

> originated, but it tells us also that the conditions which brought it about do not exist in America today ... And what is so wrong with a young sportsman being classified as a semiprofessional? Do we brand the musician, the artist, or the actor in our society who develops his talent sufficiently to receive some remuneration for his efforts as being a "dirty pro"? Why must this idea persist in sport—a legitimate phase of our culture? ... We cannot agree either with the cynic who says that there are no more amateurs in sport. This is not true. There are, and ever will be, amateurs in the only logical sense of the words today. The amateur is the beginner, the dabbler, the dilettante ... (In Flath 1964, introductory chapter)

I believe that careful consideration of this matter, including conceptual analysis of the ordinary language employed, could have a positive influence on the prevailing pattern in North American sport and athletics.

Summary and Conclusions

To *summarize*, then, after introducing the topic and placing it in philosophical perspective to the major approaches to ethical analysis extant, the main problem of the paper was indicated as a metaethical or critical analysis of the concepts of 'work' and 'play' as currently employed in North America. The second phase of the main problem was to relate the various definitions of the terms reviewed to sport and athletics as we know them in society and within the educational setting.

The following sub-problems were analyzed in sequence to serve as data to assist with the analysis of the main problem:

1. Definitions of the following words, along with appropriate synonyms and antonyms, were enumerated: work, play, freedom, amateur, semipro, professional, sport, and athletics.

These terms were placed in a "traditional" play-work definitional diagram as applied to sport and athletics.

2. The status, along with some brief historical data of sport/athletics in the United States and Canada was reviewed (with particular emphasis on the college and university level).

3. The possible relationship between the prevailing, pivotal social forces and the status of sport was discussed. It was explained why the terms "work" and "play" had become so sharply dichotomized.

4. Prior to the recommendation of altered concepts of work and play as being more appropriate for an evolving democratic society, the relationship of these concepts within communism and aristocracy was described. A model entitled "Aspects of a Person's 'Active Occupation' " was constructed with play, art, and work (Dewey) included as the three appropriate aspects. These terms were related from the standpoint of the "unified organism" and that person's varied educational-recreational interests (Level I) to the Goals Continuum (Level II), the Amateur-Professional Continuum (Level III), and the Freedom-Constraint Continuum (Level IV).

Finally, it was pointed out that modifying these various concepts—notably "work," "play," "amateur," and "professional" would in all probability have a positive influence on the prevailing pattern in North American sport and athletics.

One final conclusion seems justifiable if this argument has merit: the concepts of 'work' and 'play' should be modified, especially in the educational setting, so that a continuum between them and the concept of 'art' is recognized rather than continuing with the current sharp dichotomization. A similar spectrum should be applied to the terms "amateur" and "professional" with the term "semipro" in the middle. Such changes could exert a positive influence and help clarify the language ailment afflicting sport and athletics in North America. Once the "disease" is identified, treatment and prognosis may be possible. The time to apply such a remedy is long overdue.

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Part VI

The 'Discipline' and the 'Profession'

Chapter 18

Relationships in Physical Education: A Viewpoint from History and Philosophy

Introduction

Who among us—as the opportunities and freedom accorded young people nowadays occasionally sink into our consciousness—has not wondered if he (she) were not born 30 years too soon? Then, to make matters worse, we realize the difficulty of maintaining one's anatomy relatively intact and physically fit. If we exercise vigorously, old aches and pains come out of the past to plague us, and new sprains and bruises appear as if to bedevil us even more. But if we don't exercise, we know that then the problems will be even more numerous and definitely more serious. So I struggle on with fierce determination to "wear out before I rust out," but down deep anything that implies the cessation of activity, or even of life itself, fills me with considerable concern. We cannot forget Tennyson's words, "For men may come and men may go, But I go on forever"—unfortunately for you and me he was talking about a brook! We may wish that we could say, along with Tennyson, "My strength is as the strength of ten, because my heart is

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pure." And so, one gradually realizes that we in the Academy are very rapidly becoming "the Ancients of the 'physical education' earth" and that our voices will gradually grow weaker and more difficult to discern because of the babble of the 1970s and the 1980s to follow.

This introduction may sound somewhat pessimistic to those of you who view yourselves as timeless creatures, but I truly do not wish to convey any other idea but that we must still speak out to the best of our ability both vigorously and forthrightly. This is definitely the time to search for relationships, to discover what it is that we are professing, and then to continue with the development of more effective means of delivery of the knowledge which undergirds our profession.

It has been about 10 years now since I first became aware of, and then somewhat interested in, the fact that "many of the problems recurring in that area [physical education and sport literature] were steeped in a confusion resulting directly from the equivocal use of terms and idioms employed" (Spencer-Kraus 1969, pp. 56-57). Then, in addition to realizing that we needed to define our terms more precisely in physical education, it became increasingly apparent to me that "if physical educators wish to act responsibly, they should be able to state that for which they are accountable" (Patrick 1971, p. 94). At that point one of my associates, Robert Osterhoudt, working with a bibliography of sport and physical education philosophy, concluded that physical education and sport philosophers should seek "a more abiding consultation with the mother discipline, with philosophy proper ... so as to avoid the dogmatic espousals with which the philosophy of physical education and sport has all too long been preoccupied" (Osterhoudt 1971, p. 235).

In the late 1960s I became familiar with the educational philosophy of William K. Frankena (1965, p. 6) in which he explained that the term "education" is ambiguous because it can have four different meanings. Subsequent endeavor led me to delineate six different meanings for the term, and it was accordingly possible to transpose such meanings to the term "physical education" as used currently (Zeigler 1973, p. 345). They are as follows:

1. The *subject-matter*, or a part of it (e.g., tennis or some other sport or active game; some type of physical activity involving exercise such as jogging or push-ups; a type of dance movement or activity; movement with purpose relating to these three types of activities);

2. The *activity of physical education* carried on by teachers, schools, parents, or even by oneself;
3. The *process of being physically educated* (or learning) which goes on in the pupil or child (or person of any age);
4. The *result*, actual or intended, of (2) and (3) taking place through the employment of that which comprises (1);
5. The *discipline*, or field of inquiry, in which people study and reflect on all aspects of (1), (2), (3) and (4) above; that which is taught (the body of knowledge) in departments, schools, faculties, and colleges of physical education; and
6. The *profession* whose members employ (1) above; practice it (2); try to observe (3) taking place; attempt to measure or evaluate whether (4) has taken place; and base their professional practice on the body of knowledge developed by those undertaking scholarly and research effort in the discipline (5).

I am sorry to report that, despite the importance of these distinctions for both our verbal and written communication, no one has challenged these distinctions. What is undoubtedly even worse, our colleagues in the profession continue with their daily misuse of the term "physical education." And to bring this point to a climax, no one in sport and physical activity philosophy at present is investigating problems in language usage or showing any interest in the philosophical analysis of physical education as a social system. (Of course, the same can be said for the large majority of those disciplinary-oriented people in our field who usually call themselves sport historians, sociologists of sport, or whatever.)

I am raising this perhaps unpleasant topic because we have been asked to conduct a "search for relationships"—"to focus attention on the relationships that exist (1) between the emerging subdisciplines in physical education, one with the other, and (2) between each of the subdisciplines and what goes on—or should go on—in the basic programs of physical education for all students in schools and colleges" (Alley 1977, p. 2). The field of physical education per se is in very serious difficulty because of the separatist nature of practically every entity or unit that has had a direct relationship with the field in the past.

By and large, in the United States at least, health education, recreation, dance, safety education, athletics, and even our own scholars and scientists want to get as far away from us *physical educators* as they can! Even if they still take their financial support from us, they seek

to identify themselves on and off campus as anything but physical educators. Obviously this is a very grave problem and the American Academy of Physical Education must address itself to this issue at every possible opportunity.

Nature and Objectives of History and Philosophy

History and philosophy are related disciplines from which we in physical education and sport must seek guidance, as well as their two corresponding subdivisions—the history and philosophy of education. Our profession must be aware of where it has been, how it developed, what its persistent problems are, and what it should do about them. Sound historical and philosophical research, plus descriptive investigation of management as a developing social science, is the type of endeavor to which many of our best minds should be devoted in increasing numbers. Basic scientific research is most important, but we simply cannot afford to slight scholarly investigation in the social science and humanities aspects of physical education and sport. A greater amount of bio-scientific truth is essential, but people ultimately *act* according to their own systems of social, ethical and/or religious values.

Our Body of Knowledge. Historical occurrences, social forces, scientific discoveries, and inventions all hold implications for physical education and sport either within or outside of education. In the early 1960s we became concerned about the body of knowledge upon which our developing profession is based. The "knowledge explosion" had caught up with us and threatened to engulf us all. We were faced with the absolute necessity of "re-tooling" and upgrading our research efforts in universities. In the process, some have been able to restructure their graduate programs in order to prepare highly competent research workers who can understand and assess the knowledge available from a multitude of disciplines. Universities that have been unable to make this adjustment may soon find their units eliminated or relegated to lesser status in the academic hierarchy at the university level. One has only to examine the annual output of theses and dissertations in the Research Council's *Completed Research,* to be reminded of the late Paul Hunsicker's comment about the quantity and quality of these endeavors never "startling the academic world." Won't we ever learn? We will only be successful as a profession to the extent that *we*—not our students alone—can create this knowledge, develop ordered generalizations based on these findings, and make this knowledge available to professional practitioners in physical activity and sport for the betterment of mankind. This task belongs to us alone. No other discipline will do this for us, except in a secondary way and belatedly. No other

generation of physical educators has faced such an enormous problem. Are Academy members aware of the problem, and what we are doing to improve the situation through our influence?

History of Physical Education and Sport. More than a decade ago I carried out an assessment of the research status of sport and physical education historical research as part of the Big Ten Body of Knowledge Project. I found it necessary to write that the "contribution of physical education historians is, relatively speaking, quite meager indeed, and that the quality of this work leaves much to be desired" (1968, p. 5). I am pleased to report that this situation has improved considerably because of various professional developments (e.g., the North American Society for the Study of Sport History). There are some problems that concern me here, however, that should be mentioned. First, far too little of the historical investigation conducted contains what M. Adelman has called an interpretive criterion. Second, those involved do not treat physical education as a social system to a sufficient extent. Third, we have not devised mechanisms whereby our professional practitioners are making adequate use of the material reported in their work. Last, and there are other criticisms that could be made, we are unbelievably provincial in regard to the fine material that exists in languages other than our own.

Philosophy of Physical Education and Sport. In the late 1950s and 1960s there was an upsurge of interest in physical education and sport philosophy. This seemed to develop concurrently with post-Sputnik emphasis on research. As scientific and technological progress accelerated, we soon understood that our knowledge about the physical fields and the biological processes had vastly exceeded knowledge about human behavior. It has become increasingly evident that we must learn quickly to direct science in the best possible way to serve humanity. At this juncture the question of the values by which people live enters the picture, and we have a rational explanation to explain the increase in interest in philosophy, or what was thought to be the subject-matter of philosophy.

However, we find that there are almost as many definitions of the philosophic task as there are philosophers, and any effort to agree is doomed to failure at this time. Proceeding from this premise, I can only say that I see philosophers as scholars dedicated to, and perhaps ultimately responsible for, the outlook and values of the various societies and cultures in which they live. The philosopher should attempt to evaluate what we know and believe about the universe and our own sphere of human affairs. Subsequently he may evolve a systematic and

coherent plan by which a human being may live. Also, he may seek to justify his position in various ways against other competing philosophical approaches. In the process, he may analyze these other positions carefully; he may make comparisons; and he may show what he believes to be their deficiencies. Further, he may gradually, or even suddenly, change his own position because of cumulative scientific evidence which appears to refute what he had previously held to be true. Finally, he may even abandon the traditional or scientific approaches to philosophizing completely, if he becomes convinced that up to now it hasn't been possible "to be clear about exactly what we are saying or even exactly what the question is that we are asking" (Hospers 1953, p. xii).

More than a decade ago, once again in connection with a body-of-knowledge report presented to the Western Conference Physical Education Directors Meeting (1965), I made an effort to assess the status of physical education and sport philosophy. Up to that time most of the investigation carried out had been normative and speculative, but the beginning of an existential orientation and the first traces of analytic techniques were appearing in the literature. Fraleigh's excellent analysis of the status of the subject in regard to three approaches (theory building, structural analysis and phenomenology) appeared, and shortly afterward (1971) there appeared Osterhoudt's monumental analysis and assessment of the literature (which built upon the bibliographic effort of the present author and associates) and was subsequently awarded the Carl Diem Prize. In 1974 Harper's review of the literature carried the topic a bit further chronologically, while in 1977 the present author's bibliography was updated through 1975.

What is the status of scholarly endeavor in this sub-disciplinary area of our field? The situation in this area has improved considerably for a number of different reasons (e.g., the Philosophic Society for the Study of Sport). However, there are some problems, too. First, few of the scholars concerned are willing to analyze the social system of physical education in any way. There seems to be a feeling that opprobrium would result from such involvement. This puzzles me because I feel that such an attitude is narrow, shortsighted and probably an overreaction to the presumed inadequacies of most physical educator-coaches at *all* educational levels. Continuation of such an attitude will only widen the gap between these "misanthropic" physical educators who often still receive their financial support from educational units perceived as physical education by the general public.

Second, I am concerned about the future of this sub-disciplinary

area of specialization within physical education and sport because I do not know of one university in North America where one can specialize in this area at the doctoral level in a department where there are a minimum of three producing scholars in physical education and sport philosophy who employ one or more of the recognized philosophical research techniques.

Third, my feelings are mixed about the Philosophic Society for the Study of Sport. Naturally, I am delighted that it exists and pleased that many with a physical education orientation have an opportunity to relate to a somewhat smaller but active group of trained philosophers who are sincerely interested in sport phenomena. However, there is only one educational philosopher in this group and one other who began with a physical education background from Springfield. Also, I don't think this group will be of any assistance to the profession of physical education in any way. Further, the membership could undoubtedly be increased nationally and internationally if the terms "movement" or "physical activity" were added officially to the name of the Society.

Last, we have not devised mechanisms whereby professional practitioners in our field of physical education and sport can receive any help whatsoever from the scholarly contributions of the Society's members. Nor does the Society's journal hold any interest for the general public. Obviously, there is a gap here that must be bridged in some way similar to the recent approach of the Canadian Association of Sport Sciences—to publish a scholarly but applied magazine that can be read with interest and profit by the typical professional practitioner. (It must be said also that there is no evidence either that those functioning in the 8 to 10 other recognizable sub-disciplinary areas of specialization are really aware of, or are making any use of, the journals which both the history society and the philosophy society are publishing.)

Relationship of History and Philosophy to General Education in Physical Education and Sport

My investigation over a period of years has been accomplished by recasting unilateral historical narrative into an approach to physical education and sport history that delineates the persistent, recurring problems that have emerged since man's history has been recorded in sufficient quantity for reasonably intelligent qualitative analysis. This pragmatic orientation features an approach in which an inquiry is conducted to ascertain, for example, what influence a type of polit-

ical system in a culture had on the structure and function of its educational system—and concurrently on the program of physical education and sport offered. All history can, therefore, be viewed with an eye to the persistent problems (i.e., social forces or professional concerns) that have revealed themselves as a result of an in-depth analysis. Thus, no matter which of a number of historical theories or approaches is employed, such a "persistent problems" approach guides one to search for the interpretive criterion; to seek out underlying hypotheses; to ask how this or that historical treatment aids in the analysis of past problems; and to inquire whether new insight has been afforded in the search for solutions to problems that people will perhaps always face. This approach has been adapted to our specialized field from educational history, and this adaptation is my own contribution to a very large extent (Brubacher 1966; Zeigler 1977a). (See Figure 1.)

This approach to historical analysis makes history much more interesting and exciting in the general education of college students, not to mention the insight that it offers to the professional physical education student. It is based completely on an individual presentation

HISTORICAL FOUNDATIONS OF EDUCATION
EDUCATIONAL PHILOSOPHY-ANALYSIS
The Concept of Progress
The Role of Management
Amateurism, Semi-Professionalism, and Professionalism
The Use of Leisure
Dance in Physical Education (a movement art form)
Women in Physical Education & Sport
The Concept of the Healthy Body
Professional Preparation
Methods of Instruction
Curriculum
Historical Evolution of Pivotal Social Forces
(Values, Politics, Nationalism, Economics, Religion, Ecology)

Figure 1. Selected persistent historical problems of physical education and sport.

of the problem areas—persistent or perennial problems of the present day that have been of concern to men and women over the centuries. A conscious effort is made to keep the student from thinking that history is of antiquarian interest only. The student can move back and forth from early times to the present as different aspects of a particular persistent problem (e.g., the concept of 'the healthy body') are treated. This longitudinal treatment of history is in contradistinction to a strictly chronological one (as interesting as that often is). These persistent problems, then (i.e., the influence of values, nationalism, etc.), are the ones that recur again and again down through the ages—and will in all probability continue to occur in the future along with others. A problem used in this sense (based on its early Greek derivation) would be "something thrown forward" for people to understand or resolve.

Physical Education and Sport Objectives for the Future. In addition to providing young people with a general education that includes physical education and sport history developed through the use of an interpretive criterion, I have been concerned with philosophical analysis employing several different research techniques. One of these techniques is structural analysis. Even when fortified by the results of scientific investigations, the resultant analyses have been criticized by some who claimed that I had committed the naturalistic fallacy (i.e., deriving an "ought" from an "is"). Nevertheless, there are still philosophers who believe that the most fundamental goal of philosophy is to help man "assimilate the impact of science on human affairs" (Kaplan 1961, p. 16). Following up on his concern with whether man is to be the "master of the machine," Kaplan states that "the business of philosophy is to provide a system of ideas that will make an integrated whole of our beliefs about the nature of the world and the values we seek in the world in fulfillment of our human nature" (Ibid.).

I believe most fervently that this function, among others, is largely the philosopher's task. Thus, I have developed a set of aims and objectives for physical education and sport that relate to the general education of all students (including our own majors in physical education).

As we move toward the next century, it will be absolutely necessary to affirm the priority of man and woman over athletics and physical activity of all types. As was so well stated by the late Arthur Steinhaus, "sport was made for man, not man for sport." As important as *physical* fitness is, it will be very important to promote *total* fitness. Sport and physical education can provide excellent problem-solving experi-

ences to children and young people; hence, students should have the opportunity to select a wide variety of useful activities, many of which can help to develop 'social intelligence' (as defined by Dewey). The activities offered should bring natural impulses into play in physical education. Such classes and intramural sports and physical recreation are more important to most students than interscholastic or intercollegiate athletics and deserve priority if conflict arises over budgetary allotment, staff availability and facilities. However, provided the above needs and interests have been met, full support should be given to team (as well as individual and dual) experiences at as high a competitive level as possible in keeping with the overall educational aim (Zeigler 1977b).

To create the ideal situation in the future, the concept of 'universal man' and 'universal woman' should be promoted as the aim of general education for all. We must keep firmly in mind the idea of 'individual freedom'—the absolute necessity of the person to have the opportunity to choose for himself/herself just as soon as "awakening awareness" makes such individual freedom possible. Such choice should be based on knowledge, skills and attitudes as determined by self-evaluation. The child should be made to feel at home in the activities program while striving for actualization of self. It is vital that the person select the values that are being sought in the activity. The physical skill of modern dance should be included in the program prominently so that the young person may explore bodily movement creatively as desired.

The ideal of social-self-realization in a world culture is basic in a world living as dangerously as ours seems to be at present. There can be no such thing as a fixed or universal curriculum in physical education and sport. It should be developed through the employment of shared planning. Wholesome physical recreational skills should be stressed, while at the same time relaxation techniques should be learned to combat life's many tensions. Mental hygiene and sex education should be included as integral aspects of a total program. While appreciating the importance of self-expression, there should be strong emphasis on democratic method to help the group achieve goals arrived at through democratic consensus. Last, the field of education—and that includes sport and physical education within the schools—must play a vital role in the development of ecological awareness. Our students must develop and maintain *physical* fitness within a concept of '*total*' fitness based on a goal of international understanding and brotherhood. The field of physical education and sport must assist the process of general education for all so that the urgent need to take care of the manifold ecosystems on this "closed" planet are fully under-

stood. We must help to teach the young person the vital necessity of assisting with the basic recycling needed so that a "reconstituted" earth will be transmitted to future generations.

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Chapter 19

The Behavioral Sciences and Physical Education

This chapter deals with the *behavioral* sciences and physical education (as opposed to those fields typically identified as the *social* sciences). There were three reasons why such a request was made: (1) the concept of the *behavioral* sciences, of which sociology is a subdivision, was not included in the overall projection for this program and seemed necessary; (2) most of those who have a sociological orientation (a) seem unwilling to identify themselves with physical education, (b) have carried out very little investigation relative to physical education that can be recognized as evidence, and (c) have yet been unable to postulate even fairly elementary theories about the origins, structures, and functions of the various elements of sport within social life; and (3) the limitation of this paper to "evidence from sociology" would have made it difficult for the writer to place the topic into some philosophical perspective.

By the behavioral sciences is meant the following:

> The disciplines of anthropology, psychology, and sociology—minus and plus: *Minus* such specialized sectors as physiological psychology, archaeology, technical linguistics, and most of physical anthropology; *plus* social geography, some psychiatry, and the

This chapter is adapted from a paper presented at the American Academy of Physical Education, Anaheim, California, Mar. 27, 1974. The original paper appeared as "Supporting Evidence from the Behavioral Sciences" in *The Academy Papers*, No. 8, The American Academy of Physical Education, Washington, DC, 1974.

> behavioral parts of economics, political science, and law (Berelson & Steiner 1964, pp. 10-11)

Do the behavioral sciences as defined tend to support the work of the physical education profession? Is there evidence to prove or disprove the claims usually made by physical educators as to the objectives of the field? We are told that it is vital to consider these questions right now because, as McCristal has pointed out: (1) "education is in a period of turmoil at practically every level"; (2) "financial support has grown tighter"; (3) "administrators are talking about program accountability"; (4) "reallocation of resources is being directed toward the support of more relevant and efficient programs"; and (5) "physical education, among other subjects, will probably continue to be one of education's 'whipping boys' " (1973, p. 1).

Recent Developments

Space limitations prevent definitive treatment of this subject in a similar manner to either Cowell's "The Contributions of Physical Activity to Social Development" (1960) or Scott's "The Contributions of Physical Activity to Psychological Development" (1960). Cowell explained that:

> Culture consists of the things that we have learned to do, to make, to believe, to value, and to enjoy in our lifetime. Our culture expresses the basic values of our society. The forces which interact on the playing fields, in the gymnasium, and elsewhere provide for children a steady flow of motivations and feelings which gradually shape the personality. In the sense that we as teachers have a part in controlling or influencing to some extent these factors in our culture, we become guardians and developers of personality by influencing the dominant attitudes and goals of that part of our culture related to games, sports, and recreation in general. (1960, p. 287)

At this same time, Scott substantiated with the best available evidence of the time certain claims being made for physical education in regard to (1) changing attitudes, (2) improving social efficiency, (3) improving sensory perception and responses, (4) developing sense of well-being—mental health, (5) promoting relaxation, (6) providing psychosomatic relief, and (7) acquiring skill (1960, p. 308). She concluded that "there is perhaps no area of our professional background that offers more challenge to us than psychological development" (1960, p. 317).

It may be asked if anyone really foresaw the disciplinary thrust that began in the 1960s—a development undoubtedly occasioned by a variety of social forces. We can all recall McCloy's warning about the quality of graduate study, Sputnik, Conant's condemnation, Esslinger's efforts with others to marshal our forces in response, and Henry's early effort to define the discipline in 1964. Somehow, however, there was no comparable "10 years later" publication updating the AAHPER Research Council's work on "The Contributions of Physical Activity to Human Well-Being" (*Research Quarterly*, May 1960).

Individual scholars began to develop their own retrieval systems with particular sub-disciplinary areas, and there has been the annual publication of completed research by the Research Council. Fortunately, there will soon be an *Encyclopedia of Physical Education, Fitness and Sports*, published through the efforts of members of the Research Council with Professor T. K. Cureton as chief editor. However, it does seem that five volumes will be necessary to include all of the evidence regarding physical education that has been assembled. Much of this material is of a bio-science orientation, and we should be alert also to the evidence accruing from the social science and humanities aspects of the field. (According to present plans, one volume will cover sociology and psychology.)

An example of the increasing number of sub-disciplinary areas impinging on, or being included within, the field of physical education, kinesiology, and related areas has been made available by the Physical Education Discipline Group in Ontario which includes representatives from 11 universities planning for the next decade in graduate study and research. The group has listed the following sub-disciplinary areas or subdivisions as being "viable" at the present time:

1. Sport and physical activity history
2. Sport and physical activity philosophy
3. Sport and physical activity sociology
4. Sport and physical activity social psychology
5. Sport psychology and psychomotor learning
6. Administrative theory
7. Sport and exercise physiology
8. Growth and development (related to physical activity)
9. Biomechanics and kinesiology (Physical Education Discipline Group 1974)

Note: A tenth category was included under the heading of "Professional Studies."

Additional sub-areas of specialization have been listed by the physical education faculty of the University of Western Ontario as follows:

1. Comparative and international physical education and sport
2. Sport and games anthropology
3. Anthropometry applied to physical education and sport
4. Scientific sport training
5. Health problems in sport and physical education
6. Research in dance (Western Ontario, 1971)

Evidence from the Behavioral Sciences

Keeping in mind the disciplines included within the behavioral sciences, as listed on pages 224-225, a few observations will be made regarding (1) behavioral development, (2) learning and thinking, (3) motivation, (4) small group relations, (5) organizations, (6) institutions, (7) social stratification, (8) ethnic relations, (9) mass communication, (10) opinions, attitudes and beliefs, (11) society and (12) culture.

Behavioral Development. We employ adaptive behavior to satisfy our needs and to cope with problems we encounter in our environment. Some of these responses are instinctual, but certain adaptation is to fulfill subjective desires. *Maturation* describes bodily development, whereas the term *development* is more general, applying to normal, orderly change that may occur between birth and death. *Socialization* is the means by which society prepares an individual for membership.

Support for physical activity and physical education as an integral aspect of this development is both implicit and explicit. Human behavior is unpredictable and shows greater variability than that of all other creatures. Lower animals rely greatly on innate behavioral predispositions, whereas humans rely strongly on the learning process. Adaptive human behavior resulting from learning depends upon communication, and such learning is cumulative. For better or worse, we have reached the point where much of our daily striving is unrelated to physical welfare and survival. This has direct implications for the field of physical education and sport—implications which are not readily perceived by most people.

The sequence of development within children is quite general to the species of man. Some children do develop faster than others, but this does not mean that the *sequence* of development is different. Bright children are, and remain, superior to others in such attributes as health, physique, personality and character traits, etc. As the child

grows older, his behavior typically becomes more differentiated. Encouraging a child to perform a skill prior to physical readiness may retard development of the desired ability. Interestingly, the correlation between verbal aptitude and many other capacities is high, and mental growth through adolescence shows similarity to physical growth (i.e., rapid initially with a decline at puberty). (See Martin & Stendler 1959.)

Various types of physical, mental and social contact are vital for what is considered to be normal development in humans. Socialization will probably take place more erratically if conflicts exist among the usual socializing agencies. However, even though cultures differ markedly, there are similarities in the socialization processes cross-culturally. General personality development needs an environment in which there is affection and satisfaction of dependence. Punishment as a technique is not recommended, even though isolated traumatic events typically do not damage personality permanently. To be effective, moral values should be taught consistently and definitely by example. If a child identifies favorably with his or her parents, and has an opportunity for early and regular success, a higher need for achievement tends to result after maturity. Quite obviously, almost every one of the above statements has strong implications for physical activity, physical education, and physical recreation!

Learning and Thinking. Learning usually refers to the changes that take place in individuals based on their experiences. Somehow the human motor performance or movement experience aspect of education has been slighted. Huxley has designated this as the "education of the non-verbal humanities"—the education of the "psycho-physical instrument of an evolving amphibian" (1964, p. 31). If our kinesthetic sense were prepared more efficiently through the educational process, the effects of such experience would inevitably influence our subsequent behavior. *Thinking*, and who can deny that we think with our whole body, is best characterized as symbolic experience, the assumption being that the formation of habits results from direct experience. An interesting finding is that thinking tends to be facilitated when there is a general increase in muscle tone. In addition, as thought becomes more concentrated, general muscle tension becomes even greater.

Motivation. This term usually describes a person's various inner strivings. It tends to activate an individual and channel behavior so that objectives are realized. A sample finding here which helps individuals achieve goals is that a moderate level of tension is necessary

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for efficient performance, but when motivation becomes too high, a person's physical performance will probably deteriorate rapidly.

Relations in Small Groups. A *small group* is a cluster of people that varies from 2 to perhaps 20. An example of a finding here that is useful to physical education is that the small group may be used by the teacher or coach to set and help enforce norms or standards of desired behavior. The group provides individual members with security and encouragement.

Organizations. Organization typically means a group of people who have joined together to achieve a stated goal together through the execution of certain functions. A finding of importance here to the physical educator is that his approach to leadership usually is influenced by the leadership techniques that move him to follow a leader. People tend to model themselves after those who are rated higher within the social system.

Institutions. As used here, *institution* refers to a complex normative pattern or matrix that tends to govern the behavior of people in a recurring fashion in fundamental matters. The typical institutions within modern societies are religious, economic, political, educational and military. In referring to educational institutions, an important finding for physical education is that the effect of teaching style on teacher-student relations and on teaching effectiveness is still an open subject. There is some evidence that teaching method and curriculum content (presumably based on objectives) go hand in hand.

Social Stratification. There is stratification within a society when people rank others socially according to some standard based on the possession of certain attributes, goods, etc. The physical educator-coach should stress to young people that a college education can provide an opportunity for a higher-class position and, accordingly, that an individual's self-evaluation is strongly influenced by the class status which he is able to achieve (e.g., according to one poll a used car salesman may now feel more proud of himself than a politician).

Ethnic Relations. Ethnic origin usually relates to the individual's generic background and it therefore cannot be changed. Major ethnic groups are differentiated by race, religion or nationality. The question of possible ethnic differences is difficult to attack, and probably should be deemphasized at the present because of its relative unimportance and tendency to inflame emotions in a tense society. The question of

inherent differences in temperament by virtue of race or body type cannot be resolved without refining currently available testing instruments and improving statistical techniques. Physical educators and coaches should understand clearly that prejudice and discrimination are usually learned early in life, but that they are not innate. Further, it is the *quality* of personal contact between ethnic groups that may reduce social tensions. This evidence imposes a great leadership responsibility upon the physical educator-coach.

Mass Communication. People communicate with one another in various ways (by expression of emotions, ideas, etc.). The mass media—television, books, newspapers, radio, movies—have steadily and perhaps permanently influenced the quality of life on earth (and the stratospheric satellite is becoming an enormous influence). The effect of such communication on the audience depends upon the predisposition of those receiving messages as well as upon the quality and quantity of the information provided. Teacher-coaches need to become "communications pro's" in all possible ways in order to maximize their influence on children and young people. Physical educators must understand better the predispositions held by their students and should include subject-matter that is perceived as interesting and vital. People misperceive and/or misinterpret various types of communication if they are not psychologically ready to receive it; yet, attitudes of young people tend to change readily when the majority of their peer group seems to be in agreement with a different position or stance. If students themselves are actively involved in the communication process, retention of information and attitudes is promoted. The involvement of opinion leaders serves as a mechanism for the dissemination of information and influence.

Opinions, Attitudes and Beliefs. Opinions, attitudes and beliefs may be either emotional or rational judgments (or both) and usually refer to the position of a person on a controversial issue. The more complex the society involved, the more such beliefs and opinions are differentiated (i.e., acquire special or discriminating characteristics). People's beliefs are acquired early in life and tend to change slowly depending upon subsequent group memberships. The potential of the team or sports club is immediately obvious insofar as attitude development is concerned, and such influence may be exercised particularly by the respected members of the group. Obviously, the social strata in which these experiences occur condition a young person's outlook greatly (e.g., the urban, suburban or rural location of the larger geographical region). It is practically impossible to change opinions and beliefs significantly if steady support has been received throughout life from

parental, peer and other social groups. In fact, beliefs tend to change more slowly than actual behavior, although certain change may occur when patterns of beliefs seem to be illogical or inconsistent to those holding them. Since there often is intense psycho-physical involvement of the young man or woman in a sport or physical education experience, the potential for change in attitudes and beliefs should be an ever-present factor in the mind of the physical educator-coach.

Society. A group of people living together in a particular location for a fairly long period of time may eventually become able to sustain themselves and develop a "way of life." At that point, such a group may rightly be called a "society." Physical education may use its influence to effect desirable social change. However, social changes in a society have rarely been the result of influence by any group, or part of a group, that has traditionally been in control (e.g., the physical educator-coach). Physical educators could consider whether social conflict in the United States seems to be challenging the value structure of the society. If so, the profession should decide whether it thinks there is a crisis and whether it is advisable to intensify the crisis with the hope of changing the value structure or whether it wishes to alleviate the crisis as best possible in the belief that the present value structure should remain.

Culture. Everything discussed to this point has been influenced by the culture in which we live. A precise yet encompassing definition of culture is extremely difficult, if not impossible. When people within a social order achieve certain changes in their way of life, the resultant social characteristics may be loosely identified by the term "culture." Culture may be viewed implicitly or explicitly based upon its conscious or unconscious manifestations. It is shared, it is cohesive and it is behavior that is learned. Physical education and sport help to shape a culture and, in turn, are inevitably influenced by the culture. We should now seek to discover whether cultural universals exist within physical education and sport, and, if so, to what extent. Such investigation could be carried out with the understanding that, even though specific cultures have differed significantly, man's culture viewed as a whole has undergone various stages of development.

Summary and Conclusions

In this brief presentation the behavioral sciences of anthropology, psychology and sociology were considered by a physical education and sport philosopher in regard to their possible support for the field of physical education. It was pointed out that Cowell and Scott, in separate

papers, had considered the contributions of physical activity to social development and psychological development in 1960, but that the many social changes and professional developments of the 1960s have probably altered our idea of "behavioral science man" since that time. A number of sub-disciplinary areas are in the process of formation within physical education and its affiliated fields.

The behavioral sciences tend to provide substantive support for physical activity and sport conducted with an eye to a "physical education outcome," but the obvious need for the finest type of leadership is everywhere apparent. This statement would appear to be true whether the topics of motivation, organizations, ethnic relations, attitudes and beliefs, or what-have-you are being considered. Indications suggest that the profession of physical education is not greatly concerned about providing for scientific investigation in the behavioral aspects of its disciplinary thrust, although many unproved claims are made regularly regarding the social and psychological benefits to be derived from such activity. To make matters worse, the younger, still relatively unproved social scientists within the field typically avoid identification with the term "physical education" whenever possible. For example, what university *specializes* in graduating men and women with a behavioral science orientation in the sociological, social psychological or cultural anthropological aspects of physical education and sport? (By specialization is meant that there are two or three productive scholars in each of these areas functioning with the physical education unit.)

The final conclusion should be obvious: quite a few in the field pay lip service to the importance of behavioral science investigation within physical education, but few have accomplished anything tangible to improve the present situation. What *is* the difficulty that is holding back reasonably rapid and substantive development in the behavioral science, sub-disciplinary areas of the physical education field? Dare we answer this question honestly?

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Part VII

Looking to the Future

Chapter 20

Should "East Meet West" in Physical Education Philosophy?

It was my great pleasure to receive recently a Japanese edition of a book I wrote 12 years ago, *Philosophical Foundations for Physical, Health, and Recreation Education* (Prentice-Hall, 1964). In the preface of the original edition I suggested that there was a great need for an implications approach to the understanding of health, physical education, and recreation. I still think this need exists because the idea that we should indoctrinate our students with a certain set of principles depresses me greatly. Teach them *how* to think—yes; teach them *what* they *must* think—never! Generally, my points in the original preface still stand. There are so many ideas that come to mind when I think of our Japanese colleagues, however, that I am pleased to state them here briefly.*

First, I am so happy to express my sincere appreciation to Professor-emeritus Sokichi Yoshizawa of the University of Saitama for his unselfish devotion to the task of translation. Second, I must point out that if this book were being rewritten now, existentialism and language analysis would be treated much more extensively.

*What follows is adapted from the preface of the Japanese edition of E. F. Zeigler's 1964 Prentice-Hall text. It was published in Tokyo in 1976 through cooperation with the original publisher.

Of course, the English version was designed for the Western world, and one realizes how difficult, if not impossible, it is to transfer something in the philosophical realm from one culture to another. For example, I feel that philosophy and religion are inextricably interwoven. Although this is a controversial issue for many in the U.S., a harmonious relationship between the two seems to exist in the East.

One may define religion broadly or narrowly, and the Western world tends to follow the latter approach. It would seem that the very foundation of a world order is predicated by man's beliefs and understandings about the universe. Many have a theology they cannot explain. Although the nature of the universe has not changed and likely will not change in the future, man's attitude toward the world has changed.

In the Western world, for example, there have been at least five phases in man's evolving religious beliefs. Initially, the primitive was filled with fear and apprehension. Then came a period of polytheism after which monotheism emerged in certain instances. Then God was viewed as an all-powerful king—a power to be feared. About 3,000 years ago the concept of God as The Heavenly Father developed in which man was considered as a child. An extension of this fourth position has emerged in which man looks at reality (which he may call God) and conceives that some sort of friendly partnership is in the process. A possible fifth approach with corollaries is current now—a religious liberal and/or existentialistic approach. The ideal of the liberal is a free spirit who gives allegiance to truth as he sees it. He is eager to join other liberals no matter to which of the world's 12 great religions they nominally belong. Atheistic and agnostic existentialists have also rejected the transcendent ideals of the Church as nonsense. In their eyes, man's task is to create his own ideals and values since he is responsible only to himself.

Thus, a variety of religious positions are open to man. Some say he should begin a more intensive search for God, while others turn toward rational humanism or outright atheism which gives them a much greater power of self-determination than ever before. In a century that has seen one devastating war after another, it is obvious that religion and philosophy need to be brought to bear on the matter of man's ability to get along with his fellow man. Still further, increased educational opportunities should be made available, and behavioral science research should be encouraged.

The remainder of this presentation will describe possible adaptations that can be made by my Japanese colleagues in the light of universals

that are becoming increasingly apparent. In my opinion you are so wise to avoid the provinciality that is often apparent in the world today. The maxim "neither a borrower nor a lender be" most certainly should not apply to the matter at hand.

We are recommending a rather specific sequence of courses and experiences for those who are being prepared professionally in this field. First, we believe that new students should be given an orientation to health, physical education and recreation as a profession. Following this, we recommend study of the historical background of the field—both from the standpoint of the chronology of events as well as the recurring problems which have persisted over the centuries (e.g., the influence of the type of political state extant on the program and methodology of teaching in our field). At this point we suggest that the professional student be introduced to the varied philosophical foundations prevailing in his culture because a person's philosophical and religious learnings tend to guide one's approach to life, particularly if the person intends to be a teacher who will influence youth. With such a background of reading and discussion, it would then seem appropriate to offer a course in organization and administration of physical education and sport. An administrative revolution is taking place in the world, and we must be prepared to manage our organizations extremely well.

A philosophy must "speak" to people in order to be effective. If only philosophers understand it, what good is it? Furthermore, one should live according to a personal philosophy, not merely profess it. Many who advocate the newer analytical tradition of philosophy feel there are great limitations to the "implications approach" in philosophy—that one can deduce logically from metaphysical and normative philosophizing that which should be followed in life and in educational practice. I appreciate the impossibility of an argument in which one's belief about the nature of God is said to give specific direction to—say—one's teaching methodology. Yet I believe strongly that a knowledge of philosophy is needed if a teacher is to instruct adequately, help shape the purpose and direction of the educational program, keep educational concepts as clear as possible, and examine educational problems carefully as he or she looks to the future.

If one looks ahead to the last third of the twentieth century, one soon realizes that the educated people in all countries understand the commonality of many human concerns. Now that anthropologists have thoroughly exploded the theory of pure race, we shouldn't be surprised that a great many people the world over posit the presence of some sort of systematic unity in the world. Man is expected to use his reason to gain

understanding and then to act as a result of the knowledge he has acquired. Evolutionary theory has provided evidence about the continuity of man and nature. A growing humanism has not lessened our concern about moral and spiritual values, although the dilemma of absolutism versus subjectivism cannot yet, and may never, be resolved satisfactorily. I cannot agree with those who recommend a diet of philosophical hash as an acceptable substitute for the seemingly more stable diet of a reasonable adherence to a particular philosophical tendency or approach. Having said this, I hasten to add that I am greatly concerned with the promotion of a concept of individual freedom and envision a world in which both individual and cultural dissimilarities may be possible within the prevailing political entities.

Thus, there is a need for adaptation of this material to the Japanese culture. The author has delineated 14 persistent problems that need careful analysis. Does Japan face the same or similar problems? Are some more peculiar to the U.S. and others to Japan? To answer this question, one needs a deep understanding of the culture being analyzed. Certainly many, and perhaps all, of these problems are universal. At any rate, you will have to make these decisions for yourselves. For example, what influence is the type of political state and nationalism having on physical education and sport in Japan today? Are the religious patterns in your country influencing youth? How do Japanese view the concept of "the healthy body?" Is there too much emphasis on mastery of subject-matter in schools with the almost inevitable de-emphasis of physical culture that always follows? Has your advanced technology forced people of all ages to become more inactive physically? How are the Japanese using their leisure? Is there a prevailing philosophy and/or religion in Japanese life at present? Are multiple philosophies of education possible or desirable in your culture? All of these questions—and there are, of course, many more possible—will need to be answered by you as educators anxious to promote the finest possible programs of physical education and sport for your youth.

As indicated earlier, further statements are needed in my (1964) book about existentialism and language analysis. I would strengthen the first chapter which treats pragmatism (experimentalism and pragmatic naturalism). Still further, I might now look into possible implications from Freudian thought for the main aspects of contemporary philosophy—epistemology, esthetics, ethics, social philosophy and philosophy of religion. Under the chapters relating to realism, I would probably include a section on Communism—not as a traditional

philosophy, of course, but more as a social force in the world that is competing for men's minds quite successfully.

Thinking about the East, and the Near East, I would include a consideration of Islam as a living religion that ranks with Buddhism and Christianity. Indian philosophy should be reviewed because of the great need, in the Western world at least, to recognize other parts of the world culturally and politically. We should also include Confucianism and Taoism of China—a country in which philosophy has played perhaps the greatest role in the history of mankind.

Last, it would be absolutely essential to discuss both Buddhism and Zen. Buddha, viewed today, could perhaps be classified as a naturalistic realist with an awareness of the element which Freud introduced in the twentieth century. Westerners have great difficulty understanding why Buddhists are not entangled in the religious conflict of faith and reason. So many of us have no background with naturalistic truth about the human state or condition. The living philosophy of Zen, omnipresent in your culture, is not understood by most Westerners either—even less than Buddhism! This is probably because it is not a religion in the usual Western sense. The Zen solution to life is fascinating and most appealing to one who has studied life and realizes the futility of battling endlessly with so complete a reality principle as seems to exist.

Japanese readers, especially professors who might use this book with professional classes, will have to assess to what extent existentialism has permeated the Japanese culture. Sartre has indicated that the world contains two types of people other than true existentialists: people who strive to escape from man's freedom, and those who simply will not assume any responsibility. How many Japanese fall into these categories? If man does define his own essence, are the Japanese people searching for the authenticity that is possible within a free society?

Furthermore, to what extent is the Japanese culture ready for analytic philosophy? Is the Japanese language sufficiently exact to formulate theses of a philosophical nature accurately? Or does your language have deficiencies similar to those of the English tongue—"functional disorders" that need to be remedied by "therapeutic linguistics?" Naturally, no one should attempt to tell a philosopher what language he should use, but the philosophical scholar has a responsibility to explain the rules of language he uses. How can the scientist discover the answer to a theoretical proposition, for example, if the premises (or statements) in

the proposition itself have no true meaning—are literally non-sense? Proceeding from this premise, therefore, analytic philosophers (of the language-analysis strain) are striving to construct a language of symbols or mathematics that can be employed in the finest type of scientific investigation.

Sigmund Freud attempted to understand human behavior by scientific method. Psychoanalysis has been a significant social force, and philosophy can't help but be affected by its influence. Traditional religions have truly been challenged by a position in which human nature is morally neutral. The argument is that man needs an internal source of personal integrity, not the type of quicksand provided by theistic approaches to religion in which unworthy man is cared for and forgiven by a benevolent father! Such thought has obvious implications for philosophy and for philosophy of religion.

No one can argue that Communism is a philosophy in the traditional sense, but the evidence is readily available that Communistic ideology is influencing untold millions of people on earth. It is not, of course, the pure dialectical materialism of Marx, but a doctrine which purports to do for people all of those things we in the U.S. claim that our brand of democracy is accomplishing. Our social democratic values are their utopian ideals. They criticize us, perhaps rightly so, when we seem to be imperialistic or when we have racial difficulties. You in Japan must determine for yourselves whether the Communists have explained clearly the step-by-step means by which they hope to arrive at their ideal stage of development. Communism prognosticates a classless society, and democracy postulates certain ideals about social organization, individual freedom and equality (and quality too!) of opportunity. As a free nation, Japan will evolve a type of political state suited to its people and culture.

The history of civilizations has been characterized by struggle and conflict both within nations and among neighboring countries. Yet there have been many splendid examples of international cooperation, and we would do well to examine regularly the many aspects of our society which are similar to those of other lands. It is hoped that American society will be based on the assumption that the state should serve its citizens, but there is a very delicate balance to be maintained in this matter. Can we agree that the history of individual freedom has not been characterized by steady improvement? Still further, it would seem that the dignity of human beings is still frequently abused in all countries even today. Almost eternal vigilance would seem to be required in the years immediately ahead.

Indian philosophy doesn't make the same distinction between religion and philosophy that is typical in the Western world. India's neutralism in the world typically may well have occurred because Indians have a tolerance for conflicting points of view the world over—a feeling that despite their differences, people have a great deal in common. Different philosophies are, after all, human points of view.

In the Western world it is stressed continually that ethics may be derived from the leading traditional religious beliefs of Protestantism, Catholicism and Judaism. But in the East (in India, for example), one is expected to lead a moral life. Adherence to common moral principles, then, is viewed as a means whereby the eventual goal—a religious life—may be reached. Maybe we in the West have it backwards! One of the most difficult problems faced by Japan today, if I may venture an opinion, is establishing a balance between Westernizing and proceeding along the path of cultural tradition. Similarly, but perhaps to a lesser degree, we here in Canada and the United States should Easternize to a greater extent than previously while continuing to modernize.

I have purposely saved a few comments about Buddhism until last. I am impressed with the humanistic naturalism of this faith because it emphasizes that it is up to us to become as enlightened as possible in this life—the only place where we can ever hope to find any truth. The four noble truths of Buddhism have great appeal. The incompleteness and pain of life—a life characterized by change—state the very limitation that we face in the first truth. And yet the law of causality (second truth) explains that things change according to principle in the world process. There is universality present also in the third truth which explains that man must be ready to lose his life in order to find it—that it is the striving which is fundamental. We then realize that happiness is not the end; it is indeed a by-product.

It is in relation to the fourth noble truth that most people in the West would run into difficulty. The Eightfold Noble Path itself is most laudable. It states that the truth about man's condition is to be found in this life on this earth. The ideals of the moral code (the Dharma) are excellent, and we can appreciate the ultimate goal of Nirvana in which desire and hate are extinguished. One does wonder, however, whether faithful adherence to these principles would lead man to complacency about progress in the social and political arenas of life.

If the Western world is generally ignorant about Buddhism, it is even more ignorant about Chinese philosophy. Philosophy has perhaps played

a greater role in China than in any other country. Confucius felt that we should live in harmony with nature. His philosophy was basically humanistic, and it eventually developed with an idealistic wing (Mencius) and a realistic wing (Hsuntzu). Taoism, on the other hand, has been much more spiritual and unworldly. Although an outsider would find it difficult to comprehend how the Chinese combine elements of Buddhism, Confucianism and Taoism in one life successfully, the intermingling of these strands of thought is a living reality in the traditional Chinese approach.

Last, the question of Zen arises. It is, of course, a living philosophy and is omnipresent in your culture, playing a vital and personal role for many millions. You must answer what significance this philosophy holds for education and for the specialized field of physical education and sport. The simple and natural lives that are recommended in keeping with the reality principle are simply not understood by so many in our madcap society. One wonders how citizens of Japan in the 1970s will continue to be successful in their rejection of the pleasure principle that so often dominates the materialistic culture of Westernized societies. But everyone in Japan doesn't live in Tokyo, just as everyone in the U.S.A. or Canada doesn't live in New York City or Montreal. Unfortunately, however, the problem is going to get worse before it gets better. It may well be that life *is* nonsense and that we should not try to find meaning in it. The temptations and pressures are there, of course, and we are expected to conform to society's prevailing values and norms. How can we help people understand that they are already free and that "salvation" lies waiting within themselves?

Well, so much for my brief excursion into the philosophic quest as it might relate to you and your associates in Japan (and perhaps others in the Far East). My original question was, "Should 'East Meet West' in Physical Education Philosophy?" My response is in the affirmative, but I know that you will carry out such a meeting very carefully with your eyes wide open to any possible pitfalls in such an encounter. We have much to teach each other!

May I close by reiterating my personal desire to know more about you and your programs of physical education and sport in your great country. There is so much for all of us to do as we work for the betterment of our profession as it seeks to advance a disciplinary body of knowledge for subsequent greater service to mankind. I trust that the years immediately ahead will be filled with peace and the opportunity for innumerable exchanges of all types. The philosophic quest is probably never-ending. It is quite possible that we will all find our greatest fulfillment in the pursuit.

Chapter 21

The Education of "Ecological Man": Implications for Sport and Physical Education

Introduction

The influence of ecology has only been felt significantly for the past 5 or 10 years by North American society; so, it is not unusual that very little attention has been paid to the environmental crisis by those related to sport and physical education. Our field cannot be especially criticized for this failing; as a matter of fact, most people conduct their lives in a manner which quite clearly indicates that they still don't appreciate the gravity of man's situation on Planet Earth. Very recently the writer has come to realize that this topic also can be considered a persistent problem to the field in the same way as the other five social forces of values, politics, nationalism, economics and religion. The influence of ecology is now with us on a seemingly indefinite basis. No longer can we simply move elsewhere to locate another abundant supply of game to hunt, water to drink, or—for that matter—mineral resources to exploit for our purposes.

Ecology is usually defined as the field of study which treats the relation-

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ships and interactions of man and other living organisms with each other and with the natural (or physical) environment in which they reside. Until recently few scientists were known as ecologists; they were identified as biologists or zoologists. Now many of these scientists are being asked to consider our situation (plight?) in relation to our environment in a much broader perspective than that in which an experimental scientist typically functions. The scientist's outlook must of necessity become macroscopic rather than microscopic—and very few people are prepared to make this transition in such a relatively short span of time.

For a variety of reasons we no longer can proceed on the assumption that our responsibility is to "multiply and replenish the earth." In the past we have been exhorted both to increase the population and to develop an economy to cope with the various demands. Now there are close to four billion people on earth, and approximately four babies are being born somewhere in the world every second! It has also become starkly obvious to reflective people that strong attitudes favoring population control must be developed, or it is quite possible that some version of Malthusian Law will soon be operative on a massive scale. (Although there are some who disagree with this statement, the reader will recall that Thomas R. Malthus theorized in 1798 that the population tends to increase more rapidly than the food supply—a question of geometric progression as opposed to arithmetical progression. This idea still seems valid today with the only possible checks being war, disease, natural catastrophes, famine and birth control.)

Moving more directly into the realm of economics, it has been pointed out strongly that the United States—as opposed to Canada, for example—has some extremely difficult choices to make in the next few decades; in fact, a number of these choices may have to be made because of the severe crises that the nation will encounter. Those who look ahead optimistically seem willing to allow a continuous-growth economic system, while those who will undoubtedly be classified as pessimists by many argue for the wisdom of a no-growth economic system (Murray 1972, p. 38).

The forecasting models developed by economists and ecologists differ sharply. Certainly all are aware of contradictory economic theories that appear in the daily press, but it is also obvious that very few people, relatively speaking, are aware of the collision course seemingly being taken if the ecologic models have any validity at all.

In an article entitled "The Ecologist at Bay," Grahame Smith explains that "the decline in quality of this planet and the precarious aspect of

continued existence of life on Earth are largely the results of this comfortable shell of consumer technology with which each American is surrounded" (1971, p. 69). Thus, the ecologist finds himself in a situation where he comprehends fully the dangerous position in which *some* people on Earth—a relatively few million as a matter of fact—are ensconced. However, for the ecologist to cry out in alarm to the general populace in the favored countries any more vigorously, and to have them truly understand the reality of the precarious approach being followed generally, is to risk being ridiculed and branded as a pessimist and doomsayer. Nevertheless, the problem is definitely here and cannot be escaped by closing one's eyes. As Pogo, the cartoon possum, has stated—and it is a remark which we must accept ruefully—"we have met the enemy, and he is us!"

To place this problem in some perspective for educators—specifically those involved with sport and physical education—the writer will (1) offer a few definitions; (2) present a brief historical background; (3) highlight the problem as it is faced in modern society; (4) analyze it from a particular philosophical perspective with implications for education generally and for sport and physical education specifically; and (5) offer a concluding statement.

Definitions

As a result of the development of ecology and what has been called environmental science, many new words and phrases have been added to our vocabulary. Ecology itself "is the science of the mutual relations of organisms with their environment and with one another" (Huxley 1963, p. 6). More precisely, "ecologists study competition between individuals and between populations for resources, the growth of populations and the movement of materials (e.g., water and minerals) in ecological systems (eco-systems)" (Murray 1972, p. 36). It is not possible or pertinent to define even the most common terms usually employed in this area of study here, but it should be understood that man has polluted the earth—and is doing so now and may continue to do so in the future—in both the biosphere (the zone of life) and in the remainder of the atmosphere. This includes that area from 35,000 feet up to perhaps 600 miles above the earth. The term "biosphere" explains "that envelope made up of the Earth's waters, land crust, and atmosphere where all organisms, including man, live" (Kunz 1971, p. 67). An ecosystem is "an integrated unit or 'system' in nature, sufficient unto itself, to be studied as a separate entity—e.g., a rotting log in the forest, a coral atoll, a continent, or the Earth with all its biota" (Ibid.). Fortunately, many of these common terms are already recognizable at least, and I hope their continued use in the various communications media will make them part of one's every-

day vocabulary. A few such terms are as follows: allowable release level, biodegradable, biota, carcinogen, coliform bacteria, compost, decibel, demography, effluent, energy cycle, green revolution, greenhouse effect, herbicide, atmospheric inversion, non-renewable resources, recycling, smog, sonic boom, symbiosis, thermal pollution, etc. (Ibid.).

Brief Historical Background

As reported above, there are now approximately four billion (!) people on earth. At the beginning of the so-called Christian era that figure was only(!) 250 million. By the time America was settled by Europeans, that total had doubled to about 500 million—in a period of only 1,600 years. Then by 1830 the figure had increased twofold again to a billion people in less than 200 years. Next in 100 years the amount doubled again to two billion, and now, in about only 50 years, the population is approaching four billion. As Huxley says, "By the year 2000, unless something appallingly bad or miraculously good should happen in the interval, six thousand millions of us will be sitting down to breakfast every morning" (1963, p. 2). And to make matters worse, if such did happen, it would be in the underdeveloped countries (e.g., India) where the rate of increase is so much higher than the average. It would practically be impossible for those nations to become fully industrialized because of the inevitable drain upon their basic resources by such rapid growth.

In another realm—that of poor husbandry insofar as land and animal abuse are concerned—man's careless and ignorant abuse of the planet probably goes as far back as 8,000 years ago when he first began to farm the land. There are today innumerable archeological sites that were once thriving civilizations. For a variety of reasons, including poor use of the land, most of these locations are now dusty and desolate ruins. An example is North Africa, once exploited extensively by the powerful Romans. The valuable topsoil there was undoubtedly eroded by poor farming techniques, incorrect grazing by livestock and flagrant abuse of timberland.

One can go back further to ancient Greece to find another example of once fertile land with an abundant supply of water and forested hills. Now much of the area seems blighted by rocky hills and barren lowlands denuded of their former topsoil. Wildlife is almost extinct as well.

Much the same story can be related about Turkey. Early port cities, such as Ephesus and Tarsus, offer no evidence today of their early history as valuable trading ports. The former fertile crescent of Biblical times has

long since gone, and the "land between the rivers" (the Tigris and the Euphrates) shows almost no evidence of its former luxuriant state. Thus, turn where one will, to the areas desolated by fifteenth century sheep-raisers in Spain, to the pre-Columbian American civilization on Monte Alban in Mexico, or to other formerly highly desirable locations in the world, one is apt to find further examples of poor management and land and forest degradation. Obviously, there are some examples of wise endeavor by the people of different nations. The Netherlands (Holland) and Japan are two such countries, and such shining examples stand out like beacons in an otherwise often seriously ravaged landscape. The following discussion will describe concisely why the coming century will need to be characterized by a concern for this vital problem that has never been shown before.

Problem of Modern Society

What is the extent of the environmental crisis in modern society? Very simply, we have achieved a certain mastery over the world because of scientific achievements and subsequent technological advancements. We are "at the top of the food chain" (Mergen 1970, p. 36) by our mastery of much of the earth's flora and fauna. Because of the exponential (geometric) explosion of the human population, increasingly greater "pressures will be placed on our lands to provide shelter, food, recreation and waste disposal areas. This will cause a greater pollution of the atmosphere, the rivers, the lakes, the land and the oceans" (Ibid.).

All of this has been explained by the National Geographic Society in a chart entitled "How Man Pollutes His World" (1970) in which the earth is "divided" into air, land and sea. Although the earth is self-sustaining, it possesses only a finite quantity of oxygen, water and land and has no means of reconstituting itself with further natural resources once the present supply is exhausted. This means that we must give immediate attention to such matters as: the effect of supersonic jet aircraft on the atmosphere at various levels; what increasing urbanization will mean insofar as strain on the physical environment is concerned; how significant the stripping of vegetation is to the earth's soil supply and to its ability to produce oxygen; how dangerous the effects of the mercury waste, the harmful pesticides, the chemical fertilizers, and the trash and sewage disposal are to the natural environment; and what the oil spills and dumping at sea will mean to the earth's great bodies of water and their ability to sustain fish, bird, and bottom life. We need to ask ourselves questions about the extent to which nature's self-renewing cycles are being disturbed. In other words, what sort of world will the more than six billion people of the year 2000 inherit?

In the United States alone, many rivers, lakes and streams are being used as sewers; the air in some cities is so polluted that one might as well be smoking a pack or so of cigarettes daily; New York City alone is estimated to have as many rats as people (more than 8 million); 3½ billion tons of garbage are produced each year; more than four-fifths of the original forests have been converted for other purposes, as have 280 million acres of crop and range land; at least 3,000 acres a day are covered with concrete and other blacktop substances; and various other types of "parasitic action" are taken by man. Other nations are following the same path, not to mention the underdeveloped countries that are awaiting their opportunity for the good life. Further, if all of this sounds a bit melodramatic, as these words are being written there are news stories in the press explaining how "a global network of international agricultural research centers, none of them more than 20 years old, is facing an 'explosion' of demands from individual nations for help in increasing food production to meet rapid increases in population (*New York Times*, Aug. 3, 1975, p. 20). And "air pollution plagued several large and populous areas along the Eastern seaboard today, causing serious potential hazards for people with respiratory or other health problems and at least some discomfort for countless others" (Ibid., p. 37).

Interestingly enough, Protestant theologians attending a conference on "theology of survival" asserted that "Christianity had played its part in provoking the current environmental crisis and that any solution to it would require major modification of current social and religious values" *New York Times*, May 1, 1970). They stressed that typical Christian attitudes "toward nature had given sanction to exploitation of the environment by science and technology and thus contributed to air and water pollution, overpopulation, and other ecological threats" (Ibid.). The participants agreed that the desirable changes would have to be brought about by local, regional, national and international political action, but such improvements would never be realized without prior radical alterations in man's fundamental attitudes toward nature and all of the flora and fauna therein. All of these thoughts are encouraging and one hopes that positive, concerted action will be forthcoming. However, when an ecologist decries the "fragmented approach that we tend to take in seeking solutions" (Smith 1971, p. 69), and when noted scientists like Paul Ehrlich assert that The President's Council on Environmental Quality is "dodging the crisis" through its inability to make available the best scientific advice to the President (Ehrlich & Holdren, Nov. 7, 1970, p. 73), one cannot be criticized for shaking his head somberly and wringing his hands in silent despair. I hope the reader at this point will realize the necessity for all of us to be responsible, enlightened citizens and promote desirable political action.

Philosophical Analysis

How does one approach a question such as the influence of ecology or the "environmental crisis" philosophically? Presumably no one philosophical position would actually include any tenets designed to cause an end to life on earth. Of course, some approaches might be so pessimistic about the future that the inevitability of man consciously or unconsciously destroying himself and his fellows is a distinct possibility.

In an interesting article, however, Holmes Rolston has asked what might seem like a contradiction—"Is There an Ecological Ethic?" (Jan. 1975, pp. 93-109). He inquires whether an environmental ethic—the values we hold about our environment—is based on a specific ethical approach (within a philosophical position) or whether there is actually a built-in naturalistic ethic in the universe. Commencing from the position that the dividing line between science and ethics is definite if one but accepts the philosophical categories of descriptive law and prescriptive law as being separate and distinct, Rolston explains that *descriptive law*, presented in the indicative mood, is employed in science and history. *Prescriptive law*, on the other hand, is used in ethics, and the imperative mood is involved implicitly or explicitly. Thus, in moral philosophy the quickest way to be accused of committing a naturalistic fallacy is blithely to assume an "ought" from an "is," at least in the eyes of scientifically oriented philosophers. Transposed to the discussion of so-called "ecological ethics," *environmental science* should tell us what we think we know through observation, experimentation and generalization. *Environmental ethics*, on the other hand, means presumably that man has applied one or another set of ethical values to his understanding of and relationship to the environment.

Interestingly enough, those who adhere to the concept of 'ecological morality' divide into two groups: (1) those who equate homeostasis with morality and (2) those who appear to go even further by arguing that there is "a moral ought inherent in recognition of the holistic character of the ecosystem"—which results in an ecological ethic (Rolston 1975, p. 94). In treating the first, Rolston seeks a "moral translation" from the paramount law in ecological theory—that of homeostasis (i.e., a closed planetary ecosystem, recycling transformations, energy balance, etc.). Paul Sears states that "probably men will always differ as to what constitutes the good life. They need not differ as to what is necessary for the long survival of man on earth ... As living beings we must come to terms with the environment about us, learning to get along with the liberal budget at our disposal ... we must seek to attain what I have called a steady state" (1969, p. 401).

Here the argument appears to be as follows: if you wish to preserve human life, the ecological law (that the life-supporting ecosystem must recycle or all will perish) indicates that technically you ought not to disturb the ecosystem's capability to recycle itself—and according to moral law (which equals natural law) you ought to assist such recycling wherever possible. With this approach (logic), the values are not strictly inherent in the makeup of the world: they are ascribed to it by man attempting to employ careful husbandry with what he has assumed to be his possession (the earth). Rolston argues that we can call the balance of nature (and the ends which we seek that are presumably compatible with an ecosystemic balance) "ultimate values if we wish, but the ultimacy is instrumental, not intrinsic" (1975, p. 98).

The second major claim, referred to above, allows one to employ the term ecological ethic without the use of quotation marks because the assumption is "that morality is a derivative of the holistic character of the ecosystem" (Rolston 1975, p. 98). Rolston recognizes this as a radical idea that will not receive ready acceptance. It endows nature and its integral ecosystem with value. This proposal broadens the concept of value—nature in and of itself would have value whether or not man was here to appreciate it and employ it for his purposes. The leap is made from "is" to "ought" because "the values seem to be there as the facts are fully in" (Ibid., p. 101).

Because of past philosophical and religious speculation, not to mention so-called philosophy of science, it is extremely difficult to find a logical place for a primary ecological ethic in which man's long-standing "classical ought has been transformed, stretched, coextensively with an ecosystemic ought" (Rolston 1975, p. 104). Are intelligent human beings ready to agree that "egoism should be transformed into ecoism" (Ibid.)? Thus, the self would be identified with nature as one of its components, as part of the ecosystem. It would not be man *and* nature; it would be man *in* nature. Then man would have a much stronger obligation to preserve nature's balance because he is *truly* a part of the world, and the world is a part of his body!

With such an outlook, man would create what might be called "*ecological man,*" and he might be able to postulate an authentic naturalistic ethic:

> Man, an insider, is not spared environmental pressures, yet in the full ecosystemic context, his integrity is supported by and rises from transaction with his world and therefore requires a corresponding dignity in his world partner. Of late, the world has ceased to

threaten, save as we violate it. How starkly this gainsays the alienation that characterizes modern literature, seeing nature as basically rudderless, antipathetical, in need of monitoring and repair. More typically, modern man, for all his technological prowess, has found himself distanced from nature, increasingly competent and decreasingly confident, at once distinguished and aggrandized, yet afloat on and adrift in an indifferent, if not a hostile universe. His world is at best a huge filling station, at worst a prison or "nothingness." Not so for ecological man; confronting his world with deference to a community of value in which he shares, he is at home again. (Rolston 1975, pp. 107–108)

Implications for Education

Even though the difficulty of moving from an "is" to an "ought" has been recognized above in the realm of science and ethics, there are a number of scientific findings classified as environmental science which should be made available to the entire citizenry. Simply making facts available does not, of course, guarantee that strong and positive attitudes will develop. It is a fact, however, that the passing of legislation in difficult and sensitive areas must take place through responsible political leadership, and that attitude changes often follow behind—albeit at what may seem to be a snail's pace. The field of education must play a vital role in the development of ecological awareness. This is much more than the former approach which was usually called the Conservation Movement within forestry and closely related fields that were bent on the preservation of this or that feature of nature. Now ecology, or environmental science, places all of these individual entities in a total context in which the interrelationship of all parts must be thoroughly understood.

Sound educational planning should take place at all levels—from early childhood education through tuition-free college courses for elderly citizens. As Mergen states:

> The knowledge that has been accumulated is vast, and ecological principles should be made part of the educational menu for economics, city planners, architects, engineers, the medical profession, the legal profession, religious groups, and all people concerned with the public and private management of natural resources, as well as politicians and governmental employees. (1970, p. 37)

Those concerned professionally with physical education and sport, health and safety education, and recreation and park administration have an equally important stake in this total educational process as do

those mentioned in Mergen's listing. In fact, these last three professions are more concerned than most with people *and* with their interrelationship to their total environment, whether natural or made by people.

Presumably the usual educational struggle will prevail among those who will want to introduce a new subject in the curriculum; those who will demand that environmental science be taught incidentally as part of existing subjects within the educational program; and those who will see no need for the inclusion of environmental interrelationships in the basic curriculum. Further, some will want the subject matter taught as facts and knowledge in a subject-centered curriculum based on a logical progression from the simple to the complex, whereas others will stress that interest on the part of the learner should dictate if and how the subject should be introduced because they feel this is the way people learn best. The urgency of the ecological crisis would seem to warrant an approach which veers neither to the right or left or center. The point would seem to be that a literally devastating problem is upon us, and that we should move ahead rapidly and soundly to see that some of the basics of environmental science are made available somehow to all. These other issues have been on hand for so many centuries that they will not be solved tomorrow no matter how the crisis is resolved or how we attempt to resolve it.

It is difficult to state that certain information and attitudes should be taught to the population of a pluralistic society—and then to look forward confidently to the effective execution of such a pronouncement throughout the land. This is simply not the way that things happen in countries like the United States and Canada, for example, where educational autonomy prevails in the many states and provinces, respectively. All that can be hoped is that knowledge about the several positions of economic growth will be made available fairly to the people *as a controversial issue*. It was mentioned that certain ecological and economic theories indicate that following recommended courses of action as promulgated by these theorists will presumably result in a seemingly impossible position in the near future.

B. G. Murray, an ecologist, makes it quite clear that Americans are being placed in a position where a decision will have to be made between a continuous-growth economic policy or a no-growth one. This does not appear to be an "either-or" matter in the eyes of the adherents of each of these theories about which direction should be taken (1972, p. 38). The citizens typically are not even aware that some scholars are recommending such a thing as a no-growth policy. Is this not the land of capitalism and democracy where a steadily increasing Gross National Product indicates

economic prosperity? One wonders whether it is a case of the optimists saying full speed ahead if we ever hope to reduce poverty in the United States, and the pessimists responding with the idea that population and economic growth must certainly strive for steady-state by the next century (if that is not too late). Whoever heard of such nonsense as a steady-state situation? This is the most difficult task that educators are facing as they attempt to carry forward the various forecasting models developed by scholars in the natural and social sciences.

In a comparison of these conflicting models between ecology and economics, Murray examines the concepts of 'growth,' 'movement of materials' and 'competition.' First, in regard to growth, he explains that all types of biological growth follow a pattern which in time reaches a steady state or equilibrium in which as many organisms are dying as young are being born into the system. In United States business, however, the high standard of material living has been reached by continuously increasing growth in GNP to meet the needs and demands of a continuously increasing population. Question: how long can this growth curve be maintained, and at what cost to all (including the rest of the world)? It is explained further by Murray that "such continuous growth curves are not unknown in biological and physical systems" (1972). However, the consequences are disastrous—death of the host organism as when uncontrolled cell growth takes place in cancer, or even when the chain reaction of fissioning uranium-235 nuclei result in the "inefficient use of energy in nuclear explosions" (Murray 1972, p. 39). Thus a system will eventually collapse unless it stops growing at some point and *recycles*.

The second concept, the "movement of materials," refers to the biogeochemical cycles operative within nature—"the movement within ecosystems of minerals, water, oxygen, carbon dioxide, and other nutrients essential for life" (Murray 1972). One example of this process is the cycle that carbon dioxide follows between the earth's atmosphere and the many organisms that inhabit this planet. Interestingly enough, the recycling that takes place is not completely efficient, so the process of "succession" results in a somewhat different makeup based on the ecosystem's chemical composition. The serious difficulty created by man is that both his food requirements and the demands of his vast technological progress are simply not recycled in such a way as to sustain even a steady-state situation indefinitely. In other words, the "movement of materials" is all in one direction—for the temporary service of the earth's expanding population (that is increasing in number exponentially)!

The third fundamental concept of ecology is that competition excludes some of the competing species. If two organisms are competing for an

exhaustible resource (and which one isn't in a closed system?), one of the competitors will be dispensed with by its rival "either by being forced out of the ecosystem or by being forced to use some other resource" (Murray 1972, p. 64). Thus, there exists a basic contradiction between the economic theory that states "competition is supposed to maintain diversity and stability systems," and the ecological theory of competition.

This issue of conflicting models and resultant theories should have an overriding priority for inclusion somewhere, somehow and very soon in the educational system. We need to know what all of this means to such cherished concepts as 'increasing growth,' 'competition,' 'capitalism,' and 'advancing technological revolution.' The merging of tenable principles of environmental science with altered values into acceptable and highly desirable educational theory and practice represents an immediate challenge for all educators in programs that have a disciplinary or professional education orientation.

Implications for Physical Education and Sport (including health and safety education and recreation and park administration)

If the field of education has a strong obligation to present the various issues revolving about what has rapidly become a persistent problem (or social force) in North American society (especially in the United States), this duty includes specialists teaching at all educational levels and in all subject areas. The primary concern in this context is, of course, with those who teach in physical education and sport (and/or some combination of health and safety education *and* recreation and park administration). (The reader will appreciate immediately that these three fields are now designated as *allied* professions, even though many physical educators and coaches become involved with duties often carried out by the professional practitioners in one or both of the other two allied fields. The same can be said, of course, for personnel functioning in each of the two allied fields.)

The physical educator and sport coach, as do those practicing in the other two allied professional fields, quite naturally have a certain *general education responsibility* to all participants in their classes or their community recreation programs. Thus, he is directly concerned with man's relationship with himself, his fellow man, other living organisms, and also the physical environment and the remainder of the biological environment. A responsible citizen and educator will have an understanding of worldwide population growth and what problems such growth will present to man. Granted that there are conflicting views on this matter,

the student should at least be able to expect the instructor to have a reasoned position about this controversial issue. The physical educator and coach should also understand how continuous-growth economic theories contradict basic ecological theory. Both population growth and advancing technology seem to be leading earth's population to a position where some fundamental changes in attitudes and practices will probably *necessarily* result (or *ought to* change, at any rate). Although attitudes toward improved international relations have fluctuated over the decades, the responsible physical educator and coach will realize that the quality of life cannot be steadily improved in *some* countries without consideration given to improving the conditions of *all* people everywhere. Last, the informed citizen and educator will be aware of the urgent need to take care of the manifold ecosystems on this "closed" planet and will do all in his or her power to assist with the necessary recycling so that a "reconstituted" earth will be transmitted to future generations.

Now we must consider whether there are any *specific* implications for the physical educator and coach as he/she faces their own professional tasks. Technologically advanced life in North America has created a population with a very low level of physical fitness. What makes matters so extremely difficult is that the large majority of the population has been lulled into a false sense of complacency by what Herbert Spencer over a century ago called a "seared physical conscience" that is unable to "monitor" the body properly and accurately ([1861] 1949, p. 197). Such complacency results in an unwillingness to lead a physically vigorous life. People on this continent are overfed and poorly exercised, whereas a multitude of people on many other continents are underfed and often strenuously exercised! All of this adds up to a world situation that may bring disaster before we are barely into the twenty-first century.

Although many professions will undoubtedly focus on this dilemma soon, it is the profession of physical education and sport that is uniquely responsible for the exercise programs that will enable "man (and woman) to be a rugged animal fit to withstand the excessive wear and tear that life's informal and formal activities may demand" (Zeigler 1964, p. 55). It is also the physical educators who become involved with health education. Spencer has indicated that "generally, we think, the history of the world shows that the well-fed races have been the energetic and dominant races" and that a sound diet is necessary for both energy and growth ([1861] 1949, p. 191.). Because physical educators/coaches teach about nutrition indirectly in daily practice and often directly in the classroom, they can, to some extent, advise students about the correct type and amount of food to eat so that the students may lead a physically vigorous life and maintain normal health and correct weight.

A vigorous exercise program and correct nutritional instruction relate directly to two aspects of the ecological crisis discussed earlier—the pollution of the earth and its atmosphere, and adequate nutrition for children. Without getting involved in the moral question of birth control, the physical educators/coaches should do all in their power to curtail pollution because it will soon make it increasingly difficult for people to exercise vigorously and maintain so-called *physical* fitness (implying a mind-body dichotomy). When the air we breathe and the water we drink become increasingly impure, how will we maintain fitness?

Second, there is the matter of adequate nutrition for the rapidly increasing population in countries least able to feed their offspring. Although some may believe that the Malthusian principle should be allowed to take effect (can it be stopped?) and that the favored nations should take care of their own needs, it is obviously more humane to keep the world's hungry people as adequately supplied with staples as possible. At the same time, we in physical education should redouble our efforts to make certain that young people learn correct eating habits to guarantee relatively lean, fat-free bodies that are capable of vigorous exercise to ensure physical fitness. So much food is wasted on this continent that our moral sense should be affronted. How many people could be kept alive with our garbage? Or to view the question in another way, is it necessary that millions of dogs and cats be sustained when human beings are dying of malnutrition? Perhaps so; however, we might make an effort to cut down the breeding of the canine and feline population while we are exporting human birth control to undeveloped nations.

In addition, although people at all ages show evidence of a variety of remediable physical defects, the public is unwilling to make exercise therapy programs readily available through public and private agencies. Reference here is not directed at the many physiotherapy programs available briefly after operations or accidents. The concern is with the unavailability of exercise therapy programs in schools and certain private agencies under the supervision of qualified physical educators upon exercise prescription by a physician.

With the ecological principle that "competition kills competitors" as background, it would appear to be the direct responsibility of the physical educator/coach to involve all young people, normal or with remediable or permanent defect, in vigorous physical activity programs involving sport, dance, exercise, etc., that are interesting, joyful and exuberant. In this way it is quite possible that interest will be maintained throughout life. If such were the case, society could then be possibly characterized as a "nation of good animals" able again to meet the criterion of a necessary

first condition for the maintenance of independence and prosperity. We could be a population characterized by a quality of physical fitness within a concept of total fitness (Spencer [1861] 1949, p. 177). (In the process we should presumably direct young people away from such sporting activities as snowmobiling, autoracing and speedboating which pollute the environment, tend to destroy the ecosystemic balance, and provide a mechanical means for propelling the body from one point to another!)

Physical education and sport can play an important role in human social and psychological development. As important as competition may have been in the past—and may continue to be in the future—it is now time to place *at least equal emphasis* on the benefits derived from cooperation in the various aspects of sport competition. A wholesome balance between competition and cooperation in a child's education can develop highly desirable personality traits, while offering opportunities for the release of overly aggressive tendencies seemingly present in many individuals.

As indicated earlier, physical education teachers often get involved directly or indirectly with health and safety education and/or recreation education, and thus have great potential for conveying correct attitudes about these allied fields through effective teaching. Additionally, the physical educator/coach can set an example personally for all young people to follow. For example, the area of health and safety education provides innumerable ways to demonstrate safety practices, personal hygiene, and attitudes (and practice) toward the use of alcohol, tobacco, marijuana, and what presumably are more harmful drugs. Wholesome attitudes and practice in sex and sex education are also extremely important. In fact, the entire area of family life education should be taught well both by precept and practice.

Similarly, the area of recreation education offers many opportunities for education in ways that will promote improved ecological understanding. First, a change in leisure values—at least as they have been established by many—should take place. Recreation education should promote understanding of and respect for the world's flora and fauna and the concept of ecosystemic balance. Even though so-called post-industrial society is not reducing working hours for many at the rate predicted by some earlier, and many in leadership roles are putting in even longer hours, there is still an urgent need to promote creative leisure. We need a return to simple recreational pleasures, perhaps with a few variations to satisfy the young. The physical educator/coach should promote the concept of 'physical recreation' for all, of course, but by precept and example the idea of the young person getting involved with aesthetic and

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creative activities and hobbies (involving "learning" recreational interests) should be fostered as well.

Concluding Statement

The influence of ecology is now such that it must be included as a persistent problem along with other social forces of values, politics, nationalism, economics and religion. Although it was recognized that there is a dividing line between science and ethics, perhaps morality should now be viewed as being derived from the fundamental, all-encompassing nature of the ecosystem. This plea for the broadening of the concept of value—perhaps a truly naturalistic ethic—would have both direct and indirect implications for education to play a highly important role in the development of ecological awareness. The physical educator/coach and those in allied professions have a unique function in helping us develop and maintain physical fitness within a concept of 'total fitness' based on a goal of international understanding and brotherhood.

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Chapter 22

The Future as History in Sport and Physical Education

Introduction

The title of this paper may appear to be contradictory. However, I offer no apology for the seemingly confusing theme. What I am attempting to accomplish with this paper is to understand more fully "what it has been about the recent past for which optimism as a philosophy of historic expectations has failed to prepare us ... It is an outlook on the future as *history*" (Heilbroner 1960, p. 179). I feel that our optimism in regard to automatic progress has blinded us so that we have been unable to comprehend how such a condition and expectation arose. More specifically I have been searching for some direct implications for sport and physical education within this vortex of social forces and influences. This includes certain specific professional concerns that have confronted our field and society in the past, and which will undoubtedly —along with the addition of new ones and the possible removal of old ones—be with us as problems for resolution in the future.

In this paper, therefore, I will (1) briefly mention the social forces at work with their concomitant professional concerns; (2) present Heilbroner's concept of 'the future as history'; (3) discuss the idea of progress briefly; (4) suggest some implications for sport and physical education from Heilbroner's concept, while relating the concept of 'progress'

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to the United States; and (3) draw a few reasonable conclusions based on this analysis.

Social Forces and Professional Concerns

In this section I will present 16 social forces and professional concerns which I believe are persistent historical problems that affect humans moving purposefully in sport, dance, play and exercise. I view people involved with sport and games within our culture as part of a social system within society, and similarly, those concerned professionally with sport and physical education within our educational system as part of another, albeit overlapping, social system.

For decades I have been concerned with very careful delineation and description of what have seemed to be the persistent historical problems of physical education and sport. (My efforts have been an adaptation, modification and enlargement of the unique approach developed by John S. Brubacher, retired professor in the history and philosophy of education at Yale and Michigan. At least five pivotal social forces (or influences) have influenced society—and directly or indirectly that aspect of the culture which has been identified variously as physical education or sport (or some combination thereof)—during different periods of history (Brubacher 1966; Zeigler 1968 and 1977). To these I have added what might be considered by some to be a false problem from a historical standpoint—the influence of an ecological ethic. Thus, these social forces (Figure 1, page 220) are viewed as:

1. influence of values and norms
2. influence of politics (type of political state)
3. influence of nationalism
4. influence of economics
5. influence of religion
6. influence of ecological ethic.

To these six social forces (or influences) have been added 10 professional and/or general educational concerns, the last of which—the concept of 'progress'—could be placed in either of the two main categories. These concerns are:

1. curriculum, or what shall be taught
2. methods of instruction, or how shall the curriculum be taught
3. professional preparation or training
4. concept of what constitutes a healthy body
5. role of women in physical education and sport

6. role of dance in physical education and recreation
7. use of leisure
8. amateurism, semiprofessionalism and professionalism in sport
9. role of management (administration)
10. concept of what constitutes progress (as a social force and as a professional concern)

The Future as History

Heilbroner's concept of 'the future as history' goes something like this: America acquired the belief that it had a personal "deity of history"; this led many people to feel blindly optimistic about history's malleability and compatibility in keeping with American ideals. This optimism has turned out to be short-sighted, and significant changes loom ahead for Americans.

How did this come about? First, the development of weapons technology throughout the world has brought about a weapons stalemate between the West and the Communists (Heilbroner 1960, p. 176 ff.), eliminating the possibility of either side bringing about a military solution to its problems. Consequently, so-called non-military determinants such as economics and politics, nationalism, ideologies, and technologies have risen to a position of vital importance in the worldwide struggle that is taking place.

Concurrently, an environmental crisis has developed. People have achieved a certain mastery over the world because of their scientific achievements and subsequent technological advancements. Because of the population explosion, increasingly greater "pressures will be placed on our lands to provide shelter, food, recreation, and waste disposal areas" (Mergen 1970, p. 36). Underdeveloped nations are moving rapidly toward economic collectivism, and in the process we are witnessing extreme nationalism and more authoritative forms of government.

A further significant trend that has tremendous implications for the so-called free world is a gradual shifting away from a free market (with practically no regulating market mechanism) toward a planned economy in which regional planning of a socialistic nature is taking place.

Fourth, the United States, despite its fantastic scientific and technological advances, is being confronted with many dependent people

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(the so-called welfare state) and a spiraling military bureaucracy that is using up over 100 billion dollars a year.

There are additional trends. An economic recovery seems to be occurring, but one wonders what types of civilian involvement can ever be created to supplant the gargantuan military establishment before it encompasses all before it. We will undoubtedly need a greatly improved internal economic discipline to maintain a more stable economic system at a time when the traditional market mechanisms are completely out of phase with the world of the year 2001. Eugen Loebl has asked the fundamental question succinctly in his book *Humanomics*: How can we make the economy serve us—not destroy us? (1976, p. 1).

Finally, we are witnessing collectivist trends that are hastened by a national policy characterized by an optimistic and probably blind economic thrust that has made it extremely difficult if not impossible to control future development. As Heilbroner postulates, "The problem then ... is to respond effectively to the technological, political, and economic forces which are bringing about a closing-in of our historic future" (1960, p. 178). He asserts, albeit pessimistically, that we can cope with the impending difficult period only by changing our "structure of power" and the "common denominator of values." The immediate years ahead are going to be difficult years. We have ecological problems, a worldwide nutritional problem, an energy crisis, and the situation where rising expectations of the underdeveloped nations will somehow have to be met. But somehow it has not been brought home to us forcibly that history is actually going against us and will probably continue to do so for some time to come. "Optimism as a philosophy of historic expectations can no longer be considered a national virtue. It has become a dangerous national delusion" (Heilbroner 1960). What can we do about this dilemma? What changes do we need to make in our philosophy so that we may look to the future with at least a minimum degree of optimism?

The Idea of Progress

Heilbroner is telling us that the forces that have influenced modern history have brought about an "unconscious assumption about the automatic progress which those forces effect" (1960, p. 179). And because we have been unable to recognize the unique quality of this experience, we can't adapt to all historic experience as a model if certain conditions are created or occur naturally.

Let us consider briefly the concept of 'progress.' The definitions of progress range from "movement toward a goal," to "development" or "unfolding," to "steady improvement" as related to a society or civilization (*American Heritage Dictionary* 1970, p.1045). The third definition appears to be similar to the first one so clarification is needed.

Any study of history forces a person to conjecture about human progress. A world-famous paleontologist, George Gaylord Simpson, after 25 years of research, offered his assessment of the concept of 'progress' in evolution (1949, pp. 240–262). His investigation had convinced him that it is necessary to reject "the over-simple and metaphysical concept of a pervasive perfection principle." That there has been progression he will not deny, but is this actual progress toward perfection or a pre-determined goal? The difficulty comes when we assume that change is progress. We must ask ourselves if we can recommend a criterion by which progress may be judged.

Immediately we are confronted with a possibly insuperable difficulty. How can we be both judge and jury in this regard? It may be an acceptable human criterion of progress to say that we are coming closer to what we think we ought to be and to achieving what we hold to be good. Simpson doubts the wisdom of assuming that this is "the *only* criterion of progress and that it has a *general* validity in evolution . . ." (1949, pp. 240–262). Throughout history there have been examples of both progress and retrogression.

We have made progress in adaptability and in our ability to survive in widely varying environments. Of course, this *is* progress considered from the human vantage point. Simpson believes that human progress is relative, not general, and that it is illogical to argue that man's ancestry is indubitably the "central line of evolution as a whole" (1949, pp. 240–262). Of course, man is undoubtedly one of the very few highest products of evolution on one very small satellite, and could be considered in most respects at the pinnacle to the best of our present very limited knowledge.

I wish to refer to what several others have to say or imply about the question of man's progress. First, Herbert Muller identifies the progress of man in relation to the achievement of individual freedom. Throughout his trilogy, in which he traces the concept of 'freedom' throughout history, freedom is defined as the "condition of being able to choose and to carry out purposes" in one's life (1961, p. xiii). Second, the "grand old man" who dared to trace the history of mankind—Will Durant—asked the question, "Is progress a delusion?" as long ago

as 1928 (Durant [1928] 1953, p. 249 ff.). After considering the question from some 10 standpoints he concludes optimistically that "never was our heritage of civilization and culture so secure, and never was it half so rich" (p. 257). Some 50 years later these comments are seemingly more true than ever for the favored people on earth, and yet we can all admit that these words have a somewhat hollow ring. At this juncture I suppose you should be reminded that J. B. Bury believed that the idea of progress is actually of quite recent origin, probably dating back only to the late seventeenth and early eighteenth centuries ([1932] 1955).

Heilbroner's Ideas of Progress

Heilbroner decries the tendency of our traditional approach to history that has left us unprepared for history's radical departure from the "optimistic philosophy [that] equates the movement of history's forces with the idea of progress." He believes we have held a limited concept of what progress is and have mistakenly attempted to "generalize from these specific concepts of progress to the larger idea of an all-embracing progress of 'society' " (1960, p. 191). Further, he believes it would be impossible for us to produce evidence that our "private morality, level of social ethics, and general nobility are in any sense superior to much of the recorded past, if indeed they are equal to the best of American Revolutionary times or to the heights reached in the golden ages of Greece and Rome" (Ibid.).

Thus, asks Heilbroner, where are the missing attributes that have somehow been lacking in our "Das Über Alles" interpretation of history.

The first missing attribute, states Heilbroner, is history's inertia, a fact typically overlooked as a determining "force" in history because it is so dull and unobtrusive. Human beings have a very long history of being almost unbelievably resistant to change—whether it be for good or bad. The second is the human being's seeming unwillingness to assess present status in a truly realistic manner and then to make a positive effort to improve the situation. And if our society is not willing to act now to rectify life's innumerable injustices, it can only be hoped, perhaps in vain, that others less privileged around the world will improve their lot, however, probably not, without violence. Although there is hope for the improvement of man's lot, such a day cannot even be envisioned at present.

Heilbroner refers to the ambiguity of events as a third aspect of history which works to confound a philosophy of optimism (1960,

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pp. 201-204). This idea is similar to the sociological dictum that "progress is never a straight-line affair upward." Progress is not a simple matter of heaping one success upon another until Utopia is indubitably within grasp. An a matter of fact, problems seem to become more complex as objectives are attained.

One might well ask, therefore, whether mankind is going forward or backward and find no one who can answer this question in a truly authoritative manner to the satisfaction of the majority. Heilbroner's "grand dynamic of history" makes it apparent that it is almost presumptuous to speak of "the dignity of the individual" (1960, p. 205).

Yet what a tragedy it would be if we were to give up hope for the achievement of man's dignity simply because so much evidence points to a difficult period ahead. We can't retreat to a state of isolation in regard to the rest of the world and thereby lose the capability of being resource persons, even though we probably won't be calling the shots as was our prerogative somewhat earlier. The question is whether we will have the patience and the goodwill to live within history, to be fully aware of it, to bear somewhat more than our fair share of the burden, and to maintain integrity as we strive for the long-range goals of human freedom and dignity.

The Future as History in Sport and Physical Education

The concept of the 'future as history' to me means that it is absolutely imperative that each of us tries to understand the great movement of and influences on history; that we understand how the American people developed a philosophy of history based upon a successful blending of scientific, technological, geographical, political and economic forces; that we consider the argument that our optimistic view of history has been unrealistic and shortsighted because it cannot be applied to a general theory of historic development; and that we now should make every effort to promote among our citizens the concepts of 'malleability' and 'flexibility.'

What implications do these factors have for sport and physical education? I believe not only do pivotal social forces influence sport and games, but that sport and games have reached such a level of acceptance that they themselves have become social forces to be reckoned with. I feel that whereas physical education has declined as a social system in the United States, intercollegiate and interscholastic athletics, disguised as sport and games, have made steadily increasing inroads on the shaky physical education structure. But I am getting ahead of myself.

What can be stated briefly about the six social forces identified on page 263 when we keep in mind: 'the future as history' concept which alerts us to a realistic appraisal of America's philosophy of optimism; the ideas of Simpson and Heilbroner about the vagueness of the term "progress"; and Muller's concept of 'freedom' as the "condition of being able to choose and to carry out purposes" in one's life?

Influence of Values and Norms

In explaining the difference between values and norms, Harry Johnson has stated that "important societal *values* are the rule of law, the social-structural facilitation of individual achievement and equality of opportunity," whereas the shared sanctioned *norms*—which are the second level of the social structure—are the institution of private property, private enterprise, the monogamous conjugal family and the separation of church and state (1969, p. 48 ff.). We need to examine these two levels to determine (1) whether stated values and norms are being achieved in our culture; (2) whether they are still viable in the light of the changing world situation; and (3) how we can best make them available to others around the world without being too doctrinaire. In relating the three factors above to sport and physical education, can we affirm that people in sport are living up to the letter and spirit of the various sports' rules and regulations; that sport is structured to facilitate individual achievement; and that all people in our country have equal opportunity to participate in whatever sports they wish at their level of ability? If the answer to each is not a strong affirmative, the charge could well be made that athletics as a social force is working against rather than for the very values espoused in our culture.

Influence of Politics

The quality and quantity of education has varied throughout history depending upon whether a country was a monarchy, oligarchy or democracy. Most democratic societies have made significant efforts to allow individual development through education. Thus, we may ask whether education in physical education and sport in our schools and colleges is consistent with the immediate and long-range aims of an evolving democratic society in which pluralistic philosophies of education exist. This is difficult to answer, but my best estimate is that intercollegiate and interscholastic athletics function in such a way that many of the curricular aims of a so-called free society are being negated. I believe most physical education programs (including sport instruction) leave much to be desired in this regard, although I think the situation has improved in the past decade. The pendulum, however, seems to be

swinging in the wrong direction at the moment, and this movement will inevitably have implications for physical education and sport that should be watched carefully.

Influence of Nationalism

It appears to be impossible to promote strong nationalism in physical education and sport when it must emanate from the goals of a free society. Such a situation is basically good for physical education and sport because the federal government cannot take over except during crises like war. Thus, in our country each state and local system can promote just about any type of physical education and sport program for which they can gain support. If the federal government through the President's Council on Physical Fitness attempted to place a nationalistic emphasis on the *physical* fitness of youth, it would lack power to enforce its regulations unless a specific community, under the watchful eye of its state office, desired to proceed along these lines. This is, in my opinion, fully in keeping with the letter and spirit of the law. I believe that the situation should remain exactly this way unless war seems imminent. And, if that were to be the case, any such legislation instituted should lapse as soon as the crisis was over.

Influence of Economics

Historically, education as a field has prospered when there has been a surplus economy and declined when the economic structure weakened. Educational aims have tended to vary depending upon how people made their money and created such surplus economies. Advancing technology has created many advantages as well as many problems. One of these problems is an uneven distribution of wealth which provides greater educational advantages to some. In a democratic society a long-range goal has been to recognize talent in any person no matter what his/her economic status might be, and then to give the individual an opportunity to achieve his/her potential.

In what some are predicting is rapidly becoming a post-industrial society and welfare state in which a large percentage of the population can enjoy a relatively longer period of education, the will of the society will have to be tested as to what extent available funds will be employed to support a program that will achieve a minimum level of physical fitness for people at all ages. Certainly rising health costs are causing leaders to formulate legislation that will provide funds to promote and operate programs that might tend in the long run to retard the increas-

ing demand for health services that might be avoided if people were more physically fit.

Insofar as sport is concerned, there seems to be enough money through gate receipts to maintain the rate of growth in professional sport, but there is evidence that intercollegiate and interscholastic sport in the United States is on a financial treadmill, the pace of which is increasing while the incline is becoming steeper each year. The economic situation may soon force some universities to establish departments of intercollegiate football and basketball, while the remaining relatively few sports they are currently sponsoring will have to fend for themselves as club sport with minimal funding. (I can't help but state here parenthetically that the university where I am serving as an administrator currently has a program of 39 intercollegiate sports—22 for men and 17 for women.) The lesson from history is that a prevailing, uneven distribution of wealth brings about a state in which the wealthy enjoy the most expensive recreational pursuits while the rest of the people have less expensive physical recreational patterns as well as less time in which to pursue play and recreation.

Influence of Religion

The Christian contribution to the history of the world has been enormous, perhaps because its principles laid the basis for universal education. Of great significance was the importance placed on the value of the individual. In this century, however, the power of the church over society and the individual has been declining. Its problem appears to revolve around its (the church's) inflexibility as a social organization. Society needs a unique type of social institution capable of a high level of intelligent self-direction that could effect necessary changes in the present social environment.

The church has had a strong influence on educational history. Its attitude toward sport and games has influenced the growth or decline of this play form, even though historically organized religion has offered no really tangible assistance to sport, games and other types of physical recreation. Even today, when competitive sport is becoming an increasingly strong social force, relatively few churches support sport and other healthful physical activity. Of course, much of their stance in this regard is probably "sins of omission" rather than commission. On the other hand, Mormons, for example, have stressed the need for healthful physical activity because of their belief about literal resurrection, and Protestant churches below the Mason-Dixon line have related vigorously

to the Fellowship of Christian Athletes Movement. Conversely, representatives of major religions have rarely spoken out strongly against many of the evils of professional sport or those of semi-professional sport practiced in many universities. In this regard their influence is considerably less than their predecessors in ancient Roman times who decried vigorously and then exerted influence against the terrible excesses of that period in the arena and coliseum. Those who do not learn from history may be doomed to repeat its mistakes.

Influence of Ecology

The social forces of ecology have been felt in North America only since the past decade, so it is not unusual that very little attention has been paid to the environmental crisis by those in sport and physical education. Although this problem has not been with us over the centuries, as is the case with the other five social forces, it seems to be here to stay. Ecology is usually defined as the field of study that treats the relationships and interactions of human beings and other living organisms with each other and with the natural (or physical) environment in which they reside. Very simply, we have achieved a certain mastery over the world because of our scientific achievements and technology. Because of the population explosion, increasingly greater pressures are being placed on our lands and resources with a resultant greater pollution of the earth's atmosphere and waters. Certainly the gravity of prevailing patterns is recognized by many, but such recognition must become knowledge to a great many more people who are in a position to take positive action in the immediate future.

Even though the difficulty of moving from an "is" to an "ought" has been recognized in the realm of science and ethics, there are quite obviously many scientific findings classified as environmental science that should be made available to people of all ages whether they are enrolled in educational institutions or are part of the everyday world. Simply making the facts available will, of course, not be any guarantee that strong and positive attitudes will develop on the subject. Often legislation must be enacted before attitude changes follow. However, the field of education must play a vital role in the development of what might be called an "ecological awareness" through the transmission of accumulated knowledge involving sound ecological principles.

Obviously, those concerned professionally with sport and physical education, not to mention health and safety education and recreation and park administration, have a very important stake in this process both from the standpoint of general education and in the area of general

and specialized professional preparation for leadership. The coach and the physical educator need to understand, for example, how continuous growth economic theories contradict basic ecological theory. Further, although attitudes toward improved international relations have waxed and waned over the decades, the responsible coach and physical educator will be aware of the need to take care of the manifold ecosystems on this "closed" planet and will do everything possible to assist with the necessary recycling so that a "reconstituted" earth will be transmitted to future generations.

A vigorous exercise program and correct nutritional instruction relate directly to two aspects of the ecological crisis—the pollution of the earth and its atmosphere, and adequate nutrition for children. Without getting involved in the moral question of birth control, coaches and physical educators should do all in their power to curtail pollution because it will soon make it difficult for us to exercise vigorously and to maintain physical fitness. Keeping in mind the ecological principle that "competition kills competitors," coaches and physical educators should take direct responsibility to involve *all* young people in a vigorous program of physical activity—human movement in sport, dance, and exercise—that can be characterized as interesting, joyful, and exuberant. In this way it is quite possible that interest will be maintained throughout life. The society could then be characterized as a nation of fit people able to meet the necessary first condition for the maintenance of independence and prosperity—*physical* fitness within a concept of '*total* fitness' (Spencer 1949, p. 177). (In the process history has shown the advisability of directing people away from such "sporting" activities as the use of snowmobiles, speedboats, racing cars, and other activities which pollute the environment, tend to destroy the ecosystemic balance, and provide a mechanical means for propelling the body from one point to another.) Additionally, sport and physical activity can play important roles in the social and psychological development of the individual. A wholesome balance between competition and cooperation in a young person's education can develop highly desirable personality traits, while at the same time offering numerous occasions for the release of the overly aggressive tendencies seemingly present in so many individuals.

Progress

Space does not permit specific discussion of the 10 persistent problems designated as "professional concerns" earlier. You will recall, however, that I explained that the last of concerns—the idea of progress—could conceivably be considered as a social force along with the influence of economics, religion, etc. Has progress in sport and physical education

been made through schools, universities, other educational or recreational agencies, or for that matter the professional sport organizations? In light of the occurrences of the twentieth century, one cannot be blamed for being pessimistic or skeptical at best about this issue. At any rate, the way you view history and your present philosophy will have much to do with your future plans and how you implement them.

In the realm of education we find a country in which the people have developed a great faith in material progress. An increase in the population of the United States to 330 million by the year 2000 is not unthinkable, and these people will have to be housed, fed, transported, cared for medically, entertained and educated in large supercities and their environs. Thus, the stress and strain that will undoubtedly develop in the United States alone—not to mention the pressures that will be created by most restless and often hungry people across the world—loom large. And despite the fact that some 50 to 60 billion dollars a year are spent to finance this gigantic enterprise, many people are still unhappy with the results.

Historically a good education has been based on the transmission of the cultural heritage and the society's particular methods of survival. Occasionally, philosophers or educational leaders have proposed theories involving departure from previous educational norms. However, such proposals were rarely if ever fully implemented, and the school has always played "the secondary rather than the primary role . . . in periods of social transition" (Brubacher 1966, pp. 584–587). Thus, when a society declined, those involved in the educational systems rarely had any ideas about social rejuvenation. If by chance some person or small group did propose a scheme that could be significant, they were never in a position to exert a significant influence. All of this leads to the conclusion that political leaders have never in world history viewed the school or university as an agent of social reconstruction. And, although we rarely allow our impotence to surface, I am forced from time to time to ask the rhetorical question: "How much does scholarly publication in sport history, philosophy, sociology, etc. really influence current thought and development in sport and physical education?" My reluctant and somewhat sheepish response must be—"very little." All of which urges me to admonish you who rely too heavily on historical narrative in your work without at least drawing a few reasonable conclusions to guide us in our present endeavors.

I believe that any evaluation of qualitative as opposed to quantitative progress depends upon the extent to which educational practice approximates a particular philosophical ideal. However, the twentieth

century has been designated as the "Age of Analysis." If this is true, the onset of this period heralded an era when the "great systems approach" to philosophizing began to decline. But Deweyan pragmatism, coupled with philosophy of science and an existential-phenomenological orientation, has not been overwhelmed by the analytic thrust with its many accompanying techniques and variations designed to make the language clear, simple, and concise. I still believe that in the final analysis your personal evaluation should be based on the philosophical tendency to which *you* subscribe. Naturally it will be conditioned by your personal background and experiences—including the scientific evidence available—that have caused you to develop a set of attitudes. I believe firmly that wisdom and professional maturity depend upon a sound philosophical base. In the process, keeping in mind the strife and struggles of the time at home and abroad, I believe it is vitally important to search continually for as much consensus in *practice* with others as you possibly can. Agreement in *theory* seems to be much more difficult to achieve and, in this way, agreement about "moving ahead" will probably be consistent with prevailing societal values and norms.

Concluding Statement

In this paper I have sought to delineate what I feel to be the pivotal social forces at work in our culture today, as well as to enumerate some 10 professional concerns. These together make in my opinion some 16 persistent historical problems with which the field of sport and physical education is faced. How we and society cope with them will determine whether sport and physical activity are social forces for good or evil, whether they will serve this culture as socially useful servants or whether they will simply develop into symptoms and causes of the society's eventual downfall.

Heilbroner's concept of 'the future as history' has alerted us to the fact that America's seeming blind philosophy of history has turned up with flaws and malfunctions that evidently could not have been foreseen. Somehow we must bring ourselves to an analysis and assessment that may well rock our very social foundations while causing us to reaffirm that which was sound and good in the traits that make up our national character. Progress is quite probably no longer in the direction which we have been following. Now what do we do? Have we the energy, the intellect, the foresight, the attitudes, the concern for our fellowman at home and abroad, and the will to change our course a certain number of degrees so that the ship of state will follow the correct course at a crucial juncture in the world's history?

We can only hope that such will be the case, while we as individuals and as collectivities within society work to realize a North American dream in a world setting. Sport and physical activity under highly professional leadership can be a powerful social force. The future of sport and physical education can be shaped by its history. Let's give it a chance.

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Chapter 23

The Future in Physical Education and Sport

Over the past two decades the affiliated professions of health, physical education and recreation have gradually and steadily placed greater emphasis on international relations. Most people within the professions would say that this is a good thing, yet, the basis for their opinions would undoubtedly vary considerably. Only time will tell whether we are moving rapidly enough to promote the dissemination of knowledge, opinions and understanding. In this presentation the concepts of 'communication,' 'diversity,' and 'cooperation' will be considered as fundamentally important in the years immediately ahead--and perhaps to a greater extent than ever before.

Glasser theorizes that mankind is moving toward a role-dominated society which he identifies as "civilized identity society" wherein the concern of humans will again focus on such concepts as 'self-identity,' 'self-expression,' and 'cooperation' (1972). Glasser envisions this as the fourth phase of man's development, the first three being "primitive survival society," "primitive identity society," and "civilized survival society." He explains how man, after struggling to survive 3½ million years in a most difficult environment, entered a second stage about five million years ago in which he lived relatively peacefully in a somewhat abundant, much less stressful situation. Then, during the past several thousand years, primitive identity societies ended in a great many areas in the world as populations increased sharply. Certain societies found it

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necessary to take essential resources from neighboring societies. Such aggression and conflict returned mankind to a survival situation, even though many societies could be identified as relatively civilized. Glasser views this third period as a distortion of an earlier evolutionary heritage, one which has extended for the past ten thousand years. Now he postulates that mankind is moving toward a fourth phase. He claims that many men and women in the western world, and to a certain extent in the eastern world as well, are working quietly and resolutely for a role-dominated society in which each person can seek his own identity and then express it as he sees fit.

Communication

Communication has risen in importance to the point where its significance is paramount if world society as we know it is to continue. Asimov tells us that, along with the increasing tempo of civilization, the "fourth revolution" is now upon us, and it is a different sort of revolution than we have been hearing about lately. What is referred to here is the fourth revolution in the area of communications that will in certain specific ways make our earth sort of a "global village." (Asimov 1970, pp. 17-20) Moving from the invention of speech, to the invention of writing, to the mechanical reproduction of the printed word, and now to relay stations in space, all people on earth will soon be blanketed with a communications network that will make possible *personal* relationships hitherto undreamed of by man. Because it will have fantastic implications for physical education and sport, it is urgent that we view comparative analysis of international physical education and sport in a new light. The world is faced with a "race between the coming of the true fourth revolution and the death of civilization that will inevitably occur through growth past the limits of the third." The idea behind this theory is that we must develop and use these vastly improved means of communication so effectively that the signs of present breakdown will be alleviated.

Diversity

Diversity may be defined as the state or fact of being different, unlike or diverse. Such a concept should be very important to all people on earth, but especially to people living in countries where freedom and dignity for the individual is a basic aspect of a worldwide ideological struggle.

B. F. Skinner, in *Walden Two* (1948) and his recent best-selling *Beyond Freedom and Dignity* (1971), outlines a society in which people's problems are solved by a scientific technology designed for human con-

duct (1948; 1971). With this approach such prevailing values as freedom and dignity are reinterpreted to help bring about a utopian society. Skinner's "operant conditioning" involves a type of behavior modification that would effect a new kind of social and political environment in which human actions would be regulated more reasonably than heretofore. Thus, this technique is available to improve the lot of humans on earth, and it is being recommended for implementation no matter what effect it might have on the possibility of diversity within man's life in a democratic society.

Cooperation

Cooperation implies working or acting together for a common purpose or benefit. Although healthy competition should have a place in the world, the field of international relations must increasingly focus on cooperation among individuals, groups and societies on earth. It is fortunate as we look ahead that there are certain "recurring elements in the various world philosophies" (Kaplan 1961, pp. 7-10). If it is true, as Kaplan postulates, that these recurring themes of rationality, activism, humanism and preoccupation with values are present in the leading world philosophies today, it does offer greater hope for greater world cooperation in the future.

Readiness for Change

We all know that change is constantly occurring in many aspects of our life, but what is often not understood is that even the rate of change is increasing sharply. Such a development requires a readiness or awareness that will enable us to "modify our posture by a considerable number of degrees" if such modification seems necessary as we plan for the future. The "future shock" described so aptly by Alvin Toffler is not something our grandchildren will be the first to face. Education at all levels is facing such "shock" right now, and the educational structure may be in for a remodelling that none of us can anticipate. And, unfortunately, many of us in physical education and sport are seemingly so rigid in our outlooks that we don't give evidence of recognizing that something is taking place!

The field of education has been noted historically for its great reliance on the wisdom of the ages, a stance which most recently can be characterized as a "marked inclination to the rear." The field of physical education and sport has not been regarded typically as one which has led the way within educational circles. Where this leaves "poor old PE" in the hierarchy of educational values typically is obvious. The big

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question for us, however, is whether this lowly, defensive position is fully warranted. The thrust of this paper is not to make a number of value-laden claims for the numerous accomplishments possible through a fine program of physical education and sport. Instead, this paper offers a means whereby you can plan ahead in order to lessen the impact of the future on our profession.

These ideas do not add up to a prescription to physical educators and/or coaches at any educational level as to what they *must* or even *should* do to improve their programs. These plans for improvement on the "home front" must be developed by those closest to the scene, perhaps with some advice from others—if such counsel is needed and sought by those who are professionally concerned. In the final analysis, of course, we all have to answer to some advisory board and legislative body if it is found that we are not performing our professional duties well.

A Personalized Approach

The emphasis in the remainder of this paper will focus back and forth from the profession to the individual and vice versa. Every day in your life you express your values through your opinion and belief. How identical are the ideas and beliefs you express with those you actually practice in your work? Do you have an image of yourself different from what others have of you? Succinctly put—you *live* a philosophy of life and are judged much more by your actions than by your words.

Personally, I believe that we all try to create an image within our social system, large or small. I'm frank to say that I don't want to look like the proverbial clock-work jock any more with the red, white, and blue key in his head; you know the one with the brush cut, the aggressive leadership traits, and the coaching jacket that was worn whatever the occasion. Yes, I have been attempting to create a different image by developing what is perhaps falsely designated as "mind." I have been expanding my interest in and knowledge about the aesthetic, creative, social, communicative and so-called learning aspects of life. Nevertheless, I have also been exercising vigorously to preserve the image of a physically fit person. I do specific exercises to stretch and strengthen the large muscle groups and then jog or swim middle distance to maintain a minimum level of circulorespiratory efficiency. This is supplemented several times a week by paddleball or handball. Putting all of this together—the multifaceted approach described—creates what might be called a "Renaissance Man Approach"—one that has been somewhat popular two or maybe three times in the history of the world.

I am doing everything possible to show my colleagues back home and professional associates everywhere that some physical education people are concerned about what occurs in the world and want to be involved as *equal* partners in the evolving democratic venture that is taking place. Make no mistake: there is an ideological struggle going on in the world, and the freedom of the individual to make his or her own decisions is at stake.

Recent international, national, regional and local occurrences keep all but ostriches in a whirl. Periodically I feel that a news moratorium would help very much. Haven't you had that "stop the world I want to get off" feeling lately? Maybe I am getting old, but there was a time when God was in heaven; when flags weren't used as the wrong kind of political symbols; when the U.S. seemed to want to make the world safe for democracy—and Canada could get enthusiastic about being involved in the whole enterprise; and when I saw myself as indestructible and timeless. Now God is said to be dead (if indeed He ever did live); flags are often used incorrectly by those who wish to throttle dissent; the United States forces many to question her motives; and I find myself more introspective and pessimistic. Thus, from a time when I fitted neatly into that picture of a world getting better day by day in every way as a happy, optimistic physical educator and coach doing my part in a relatively happy North America, I now find myself so much more sober, realistic, perplexed, and concerned. One is forced to inquire, what happened?

The Situation in Public Education

And what has happened to our schools and the learning process? We take that bright-eyed youngster at the age of six or sooner—almost invariably eager and ready to learn—and thoroughly kill his or her desire within a few short years. We indoctrinate the child into "the modern way" with excessive drill, speed, competing, dull lectures, tests, grades, memorization, various types of overt and covert discipline. We overemphasize the "work hard to get ahead" approach that makes money so that the young adult who emerges from the system will eventually be able to buy all of the good things that presumably characterize good living—cars, color tv sets, fashionable clothes and hair styling, winter homes, summer homes, ornate churches, whiskey and other alcoholic depressants, tobacco and pot, divorces, supplemental sex, stocks and bonds, etc. All of this has added up to the highest standard of living in the world; that's it: the highest standard of *low* living in world! The motto is, "get an education so you can make more money and try to

achieve that 'high standard' by keeping up with your friends and business associates."

I say to you today, try to tell a youngster, a high school student, or even a college man or woman that this pattern I've described is *not* what education is all about in the eyes of the layman in *your* world and *my* world. Is it any wonder that so many of these young people are telling us loudly and clearly—and telling us in many countries on many continents around the world—that such a world is *not* of *their* making, and that they want to change it so that there will be a different tomorrow.

This statement applies especially to us in physical education and sport. We are typically the conformists who help keep order and discipline and rarely if ever rock the boat. We frown on odd hair styles and help to keep minority groups (including women and homosexuals) in their place. We *know* what's good for kids; haven't we lived through those immature years and become successes? Just look at us—aren't we on top of the world making things happen?

But the question now seems to revolve around what we want to make happen. How do we know that it is best in this changing world? What is it that the world is lacking today, and what can we do about it anyhow? Can we help to achieve any such goals through physical education and sport? What *is* the purpose of education—of physical education? Is it to cram knowledge, skills, competencies, win-at-all-costs ideas, muscles, endurance, and discipline down young people's throats? Must they respect us because we say so?

Physical Education's Blurred Image

To make matters worse, we in physical education and sport have one of the most blurred images in the entire educational system, probably because of conflicting philosophies in various educational systems and considerable confusion within the field. To understand this dilemma, we must look at our heritage and current philosophical foundations.

For the first time, some scholars in physical education have become aware of the need to turn to philosophy and sociology as well as to history for assistance. There is great need to direct the techniques of normative and critical philosophical analysis to physical education and sport. Such endeavor is long overdue when we consider our "bewildered public" trying to understand a conglomerate term such as health, physical education, recreation and athletics—not to mention safety education, dance,

driver education, physical fitness, movement education, human kinetics, leisure studies, kinanthropology, human motor performance, kinesiology, park administration and sport. Can you imagine how difficult it would be to put all of this on a sign in front of a building in order to keep everyone happy?

Society Is More Value Conscious

Fortunately there are at least some signs on the horizon which give some hope that this mishmash of names for the field will eventually be untangled. Some people are beginning to realize that we are actually attempting to describe a number of different professions. Further, we are making a term such as "physical education" bear too much strain by having it contain literally six different meanings. More important, however, is that society seems to be more conscious than I can ever remember about the need for reassessing the values by which we guide our lives. Such concern is heartening, although I fear it may be superficial because of the individual's basic lack of philosophical foundation. This failing does appear throughout the western world at least. Ask a person what he wants out of life, and you are bound to get a vague response such as "happiness" or "security" or some other innocuous expression which reflects no deep reflection whatsoever. Moreover, we are reminded immediately by the skeptic that you can only learn truly about the values that a person holds through careful observation of his daily practice.

Dilemma of Professional Philosophy

Curiously enough, just at the time that people have become more value conscious, the professional field of philosophy—in the English-speaking world at least—seems to have decided to cast the common man adrift in waters that are anything but calm and peaceful. The field of philosophy has incurred its own "Drang nach Diziplin," and the assumption of this posture has left an indelible mark on philosophers of education and sport and physical education in that order chronologically.

Although people have engaged in philosophical thought for many centuries, there is still great confusion over the exact nature of philosophy. Developing scientific method has forced many contemporary philosophers to ask, "In what kind of activity am I engaging?" Many have decided that philosophical activity does not result in knowledge after all. And so, if knowledge can only come from carefully controlled scientific experimentation, what is the justification for philosophy? Many influential western philosophers have therefore turned to various types

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of so-called philosophical analysis. A good share of this effort involves philosophy of language, such aspects as conceptual analysis and using ordinary and specialized language terms more clearly and precisely than heretofore.

The "Flavoring Influence" of Existential Philosophy

In addition to the massive frontal attack on the traditional philosophies of idealism, realism and pragmatism by the entire analytic movement in philosophy, another powerful group of troublesome and often pessimistic ideas has gradually emanated from the European continent to become a significant permeating force in North America and elsewhere. I am referring to existential philosophy—an approach which many say began as a revolt against Hegel's idealism in the latter nineteenth century. Hegelian idealism included the postulate that ethical and spiritual realities were accessible to man through reason. Atheistic and agnostic existentialism include the tenet that man's task on earth is to create his own essence—his own ideals and values—inasmuch as science had shown (as explained by Nietzsche) that the transcendent ideals of the Church were actually nonsense. Man is on his own in a cold, cruel world and has a responsibility to give meaning and direction to a world essentially lacking in such qualities. The fundamental question for the future, according to this position—and one which has great implications for education, including physical education and sport, is whether man can direct and guide his own existence so that responsible individual and social action will result.

Where Can We Find Answers?

Considerable evidence can be mustered to support the position that we are at the crossroads of deciding which way we should turn in the years ahead on our way to 2000 A.D. How can we truly lead effective and purposeful lives if we don't resolve the basic questions confronting us? This, as I see it, confronts man with the predicament of overcoming what Walter Kaufmann has recently identified as "decidophobia"—the fear of making autonomous decisions without the aid of "crutches" such as religions, political ideologies, philosophical positions, and other "band-aids of life." Thus, persistent philosophical problems such as the nature of the world, the problem of good and evil, the possibility of free will, whether God exists, if some values are more important than others, whether knowledge is really possible to man, and the possibility of an unchanging concept of beauty—just to name a few of life's enigmas—need to be answered by each individual man and woman as he and she

wend their respective ways through life. It is safe to say, of course, that no one person or group has a corner on the market when it comes to answering these fundamental questions.

Frankly, unless you are willing to proceed in a sloppy, haphazard manner, you are just going to have to be *amateur* philosophers. Actually, I would venture the opinion that your personal life and the work of the organization in which you work is so important that it may well be worth the time for you to become *semi-professional* philosophers. After all, this is *your* life in *your* country on *your* continent in *your* world that we are discussing. Unless you intend to follow the approach of the ostrich, you must make determinations for the years ahead that you hope will stand the test of time.

A Plan for Action

May I recommend a plan of action for your consideration? Basically, it consists of an orderly progression through a series of steps which you and your colleagues can follow:

1. Re-examine your long range aims and specific objectives in the light of societal values, educational values, and the values of the individual concerned.

In attempting to find a position on an educational philosophy spectrum or continuum, keep in mind that *progressivism* is greatly concerned about such attributes as personal freedom, individual differences, student interest, individual growth, no permanently fixed values, and that the process by which the program is implemented is problem solving in nature and means ideal living *now*.

Conversely, the position of essentialism implies typically that there are certain educational, recreational, and physical educational values by which the individual *must* be guided; that effort takes precedence over interest and that this tends to gird moral stamina; that the experience of the past has powerful jurisdiction over the present; and that the cultivation of the intellect is most important in education.

2. Re-examine the relationships that exist, and which may develop among the various units concerned (society, including public and private agencies; the school; and the family and individuals involved).

3. Determine what your institution's persistent, recurring problems

are (e.g., the influence of nationalism, politics, economics, religion, values, ecology, etc.—and the specific professional problems such as curriculum content, teaching methodology, the healthy body, use of leisure, etc.).

4. Based on the aims and objectives accepted (in 1 above), make decisions as to how your school will meet the persistent problems identified both generally and specifically (i.e., what effect your goals and hierarchy of values will have on the relationships that are established and maintained in 2 above, *and* how such acceptance and understanding ought to influence the process of education and, specifically, the program of physical education and sport which your school may wish to implement).

5. Spell out specifically from the standpoint of the agreed-upon hierarchy of societal and educational values accepted what *program* features you will introduce and through what *process* (or method) you will implement your entire program.

6. After you have gained the final approval of your policy-making group, including your professional and non-professional staff (with possible staff changes where commitment is not present), implement the revised program vigorously reminding one and all regularly that this program (including the *process* employed to implement it) is *theirs* and merits full support.

7. *Evaluate* the revised program regularly from the standpoint of its effectiveness in achieving the stated objectives with particular emphasis on the realization of human values in the lives of your constituents.

Summary and Conclusion

Who will argue that these are not most difficult times in our lives? I urge you to be the kind of professional people who look to your philosophical foundations so that there will be greater consistency between your words and actions. We simply must relate dynamically to people's lives if we hope to see our program survive. As teachers of physical education and sport, we can't be the sort who simply watch things happen all around us. We should be looked to by our colleagues, students and the community for dedicated leadership based on the wisdom of philosophical maturity—sound ideas developed through orderly reflection and discussion. I have every confidence that you as part of a truly important

profession at this time will make significant progress toward both your immediate and long-range goals.

Greater understanding and the implementation of the concepts of communication, diversity, and cooperation in international relations seem absolutely necessary if we are to create a better life on earth. One does not have to be too wide-awake today to know that a significant minority of our youth all around the world is telling the "establishment" that the world situation is not of their making. It is clear that youth wants to change things so that there will indeed be a better world tomorrow. It seems very clear that the profession of physical education and sport has a unique opportunity to relate to youth on an international scale through the medium of sport and physical activity (as expressed in human movement in dance, play, and exercise).

The large majority of men and women in this profession have so little knowledge about what really takes place in physical education and sport in other countries. This is true even though many colleges and universities are adding comparative and international course experiences at both the undergraduate and graduate levels. There is now an urgent need for a sound body of knowledge about this aspect of the broader disciplinary approach to the profession. This can be gained through quality undergraduate and graduate study and research based on the employment of the variety of research methods and techniques available.

Finally, the words of Bertrand Russell offer a basis unparalleled for the continuation of a superior effort in international relations:

> I wanted on the one hand to find out whether anything could be known; and, on the other hand, to do whatever might be possible toward creating a happier world ... as I have grown older, my optimism has grown more sober and the happy issue more distant ... The causes of unhappiness in the past and in the present are not difficult to ascertain. There have been poverty, pestilence, and famine, which were due to man's inadequate mastery of nature. There have been wars, oppressions, and tortures which have been due to men's hostility to their fellow-men. And there have been morbid miseries fostered by gloomy creeds, which have led men into profound inner discords ... I may have thought the road to a world of free and happy humans shorter than it is proving to be, but I was not wrong in thinking that such a world is possible, and that it is worth while to live with a view to bringing it nearer. I have lived in the pursuit of a vision, both personal and social ... These

things I believe, and the world, for all its horrors, has left me unshaken. (1969, pp. 318ff)

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